

THE
CHRISTIAN REMEMBRANCER.

DECEMBER, 1841.

Lectures on the History of Literature, Ancient and Modern. From the German of Frederick Schlegel. Edinburgh and London: Blackwood & Sons. 1841. 12mo. Pp. 430.

A "HISTORY of Literature," proceeding from a writer or thinker of ordinary powers, would certainly not be a work to attract us. We should expect nothing but random sketches and common-place generalities. Nor would abilities, however great, without a fund of critical acumen and matured taste, suffice for such a work. In the author before us, as well as in his illustrious brother, there was a rare combination of all these qualities. Both of them were eminent classical and oriental scholars; both possessed the most refined critical taste; and if Augustus Schlegel has gained some pre-eminence in public estimation by his translation of our great national dramatist, and by his work on Dramatical Art and Literature, Frederick appears to have devoted himself more largely to history, and to the study of the middle ages.

It is with sincere pleasure that we direct attention to this little volume, because it is so much oftener our duty to protest against the noxious drugs which are palmed upon us by speculating booksellers from Germany, France, or America. Our author in this article shall speak chiefly for himself.

Literature is an inheritance: "other men have laboured, and we have entered upon their labours." The accumulation, however, is not so great as might be expected; for besides that the canon of inspiration is closed, the great source of all real knowledge, the human mind at Athens, like their own fabled Minerva, seems to have sprung forth at once into maturity. With the Bible and the classical writers of Greece and Rome in our hands, it is surprising how few subsequent authors we should really miss. We speak of course of the domain of literature as distinct from that of science and experiment.

There are three sources from which the knowledge we now possess is derived. They are severally Greece, the East, and the North.

To these divisions we shall now adhere. But first let us guard ourselves and our author from misinterpretation; lest we be thought, in embracing so large a subject, to advocate that indiscriminate superficial mixing up of languages, so common in the present day. Schlegel is speaking of Germany some fifty years ago, when it was beginning to recover itself from that unreal and anti-national tone of feeling which had been introduced by Frederick II.

"That acquaintance with foreign languages, whether dead or living, which is necessary for men of letters and men of fashion, was no longer connected with neglect of their vernacular speech: a neglect which is always sure to work its own revenge on those who practise it, and which can never be supposed to create any prejudice either in favour of their politeness or their erudition. The great attention with which foreign languages had been studied, was, however, at this period, of infinite advantage to our own; for every foreign language, even a living one, must of necessity be acquired in a more exact manner than our vernacular tongue. Thus the mind becomes sharpened for the perception of the general principles of language, and in the end we apply to the polishing and enriching of our own language, that acuteness which we have been accustomed to exercise on others."

Again, the theory that human learning can subdue the passions, and bring in a universal love of truth, has no encouragement from Schlegel.

"That philosophy," he writes, "is often more apt to lead an age wrong, and betray it into the most unfortunate errors, than really to enlighten it, and maintain it in the truth, is sufficiently manifest from our own experience, and the history of the present age."

1. The glories of the literature, as of the history of Greece, are contained within the three centuries that intervened between Solon and Alexander the Great—the important epochs of which period are severally the Persian and Peloponnesian wars, and the expedition of Alexander. Homer of course will occur to every one as an exception to this general statement; but it was through Solon and the Peisistratidæ that his poems were rendered popular, and even accessible in Greece. And, as Schlegel observes, there may have been much of policy intended in that act. The revival of the old songs, which relate how Grecian heroes warred with united strength against Asia, and laid siege to the metropolis of Priam, occurred, at least at a very favourable period, to nourish in the Greeks the pride of heroic feelings, and excite them to like deeds in the cause of their independence. Thus Homer becomes really to belong to an age later than that in which he lived. In mentioning the name of Homer, we must not omit to note, that Schlegel treats the tradition of his blindness as altogether fabulous. It is a bold stroke of criticism, but by no means without weight.

"In the poetry of Milton, without the express assertion of the poet himself, we can discover many marks that he saw only with the internal eye of the mind; but was deprived of the quickening and cheering influence of the light of day. But he who can conceive that the *Iliad* and *Odyssey*, the most clear and luminous of ancient poems, were composed by one deprived

of sight, must, at least in some degree, close his own eyes before he can resist the evidence of so many thousand circumstances which testify incontrovertibly the reverse."

There is nothing, it must be confessed, very captivating in Schlegel's style of writing. It is not remarkable for sententiousness, nor is it graced by any great beauty of illustration or ornament. It has no enthusiasm. But withal, his language is so just and appropriate, that the reader seems not to miss these adventitious circumstances. The critiques upon the writers of the earliest Greek schools, Herodotus, Pindar, and Æschylus, are all admirable. But pre-eminent among the rest stands out the sketch of Socrates, the great restorer of taste and principle at Athens.

The rise of the Sophists is certainly one of the most extraordinary phenomena in the history of the human mind. Their origin is to be traced to the low and miserable views concerning the nature of God and the creation of the world which were taught by the philosophers of Ionia; and it is a wonderful illustration of the combined strength and weakness of the human intellect when left to itself, that the age which admired an Æschylus and a Pindar, should allow itself to settle into the belief, as regards the highest branches of knowledge, that there was not any thing stable in existence, or certain in knowledge, or ascertainable in morals. The earliest Greek philosophy was a cold materialism. It was in the struggle against these pernicious principles that Socrates fell a victim; our author considers as much to political hostility, as to an universal profligacy, which was unwilling to be restrained. And it must be admitted, in support of this view, that his two most distinguished scholars, Xenophon and Plato, were openly inimical to the established democracy of Athens. There is a curious solution given in this book of that very enigmatical request with which Socrates closed his life, viz. that his friends should "offer for him a cock to Æsculapius." It is well known that this was the customary offering on recovery from sickness; and Schlegel considers that the making the request at this time was meant by Socrates to be expressive of his faith, that what his enemies deemed would be the termination of all his enjoyments, was rather to be regarded as a release from pain, and suffering, and bondage; an enigmatical shadowing out, in fact, of St. Paul's words, "With me to die is gain."

The style of Thucydides has always been a question that puzzled scholars. We quote the following explanation, as appearing to us much more worthy of the occasion, than the wretched apology so frequently offered for him by Dr. Arnold of Rugby, that he forgot himself, and meant, when he began the sentence, to end it in a different manner.

"Whether it be that the last touch of the master's hand was denied, not to the latter part alone, but, as has been conjectured by a critic of great discernment, to the general review and polishing of the whole work; or whether it be that it was impossible for one who composed before the expiration of the age in which the art of writing in prose was first created and

fashioned (more particularly for one who made use of a style so ambitious, as that which was attempted by this prince of historians,) to reach at once the masterly eminence at which he has attained, without leaving behind him some traces of the laborious straining and toil which must have preceded the accomplishment of his daring undertaking; or whether it might not be that Thucydides found a style, such as he employed, sublime and masterly, yet rough, and in some measure repulsive, the most suitable vehicle for the dark contents of his tragic story—the fearful catastrophes, the decay and ruin of his country—inasmuch that he disdained to record and lament them in the language of elegance, but considered himself, throughout the progress of his work (what he has powerfully declared himself in its commencement) as one framing a work destined to be a *κτῆμα ἐς αἶν'.*"

The history of Roman literature stands in the strongest contrast to that of Greece. And as it is a subject which falls within so late a period as fortunately to be quite within the compass of historic knowledge, we shall be tempted in this place to give a brief sketch of its rise and progress. To what causes is its evident inferiority to be assigned? And how happens it that so little of originality is found among Roman authors? The first cause is, the absence of all national traditions. There was nothing grand, or poetic, or even ancient, in the origin of Rome. The Athenians, on the other hand, claimed to be *αὐτόχθονες*; and the struggles of the different races who contested the occupation of the Peloponnese, was a fruitful source of legendary lore. Modern philosophy has been wont to ridicule those traditions in which the early history of every nation has been found to embody itself. Never was there a greater mistake. The very same principle which maintains our English aristocracy in a foremost place among all competitors, whether in the academical course, in the senate, or in the field, excites a nation which boasts of a distant, fabulous, and romantic origin, to perpetual deeds of boldness which shall be worthy of their sires. In their national ballads and tales they have been familiar with heroism from their infancy; and there is a poetry in those ancient legends which cannot but strike the imagination and generate noble feelings. Now not only was the origin of Rome mean and prosaic, but not removed sufficiently far back into the "palpable obscure" to kindle the minds of her youth with this kind of set-off against the dull realities of life. In Rome there was a continual struggle for existence. External circumstances forced her people to be a race of warriors; and political science came of necessity to be esteemed the highest branch of knowledge. Great as was the success of Cicero in improving the capabilities of the Latin language, he in vain strove to naturalize a love of the abstract sciences among his countrymen. Moreover, it happened with the intellectual history of Rome, as may be often observed in a family where one child is by many years younger than all the rest;—it is never called to think or perform any acts for itself; but relies wholly on its elders. So it was with Rome. At the precise critical moment of its history, when the national mind was just beginning to awaken to intellectual pursuits, the finished and perfect literature of Greece was suddenly set before them. The temptation was irresistible. In vain did Cato

procure a decree for the banishment of the Sophists. The speedy repetition of the decree shows that it was disregarded. Rhetoric and medicine, and all the arts and sciences, at once fell into the hands of Greeks, who were too glad to bring their talents to so rich a market. And even Ennius, the first of Roman poets, who appears, from some fragments of his writings that remain, to have in part sought his materials from the records of early Roman history, did really, by the adoption of the Greek Hexameter, help to destroy the nationality, and consequently the excellence of Roman literature.

But if there was not a past in which the Roman youth could feed their imagination and cherish schemes of lofty enterprise, there was at least a future on which they could largely draw, and to which they were trained from earliest infancy to look. The very meanness of their origin, and the self-achieved greatness at which they had arrived, led to this disposition. It was also the result of the military education which every citizen underwent, to entertain a most extended notion of that mighty abstraction, *ROME*. That this one idea filled the whole mind of her successive consuls must be notorious to every reader of history. The same feeling has served also to give a dignity to her best writers. Our readers will thank us for quoting Schlegel's words.

"The artist who excels in sculpture or painting must be altogether animated and inspired with one great and indwelling idea, which occupies his whole soul; an idea for which he forgets all others, in which alone he lives, and to which all his works are entirely subservient. His masterpieces are mere attempts to body forth and render visible to others, the greatness of those conceptions which have their residence within the depths of his own mind. In like manner, every true poet, and every great inventive author, must be filled with some idea peculiarly his own, and all-powerful over his soul—which is the central point and focus of his intellect—to which every thing else is subordinate, and of which the writings wherein he embodies his spirit, are but the ministers, the interpreters, and tools. Here it is that the superiority of the Greeks over the Romans is manifest and triumphant. Think only of the great poets of the glorious time of Greece—of *Æschylus*, *Pindar*, *Sophocles*; or of the patriotic poet of the populace, *Aristophanes*; or of the orator, *Demosthenes*; or of the two first historians, *Herodotus* and *Thucydides*; or those profoundest of thinkers, *Aristotle* and *Plato*. In each of these great authors we find a distinct and peculiar spirit of reflection, a peculiar manner of narration, a peculiar form of composition; even with regard to style and language, the first time we open the pages of one of these master-spirits, we feel as if we were transplanted into an unknown world. Thus rich and manifold was the genius of the Greeks; but we should seek in vain for so great a spirit of originality among the Roman writers. Yet there is something in them which atones for this defect: they also have their high, their great idea; not that the individuals are so favoured, but the possession is common to them all, it is the idea of *ROME*—of Rome, so wonderful in her ancient manners and laws; so great even in her errors and her crimes; of Rome, so eternally remarkable for the unrivalled dominion with which she ruled the world. It is the spirit which breathes from the lips of every Roman, and which stamps a character of independent dignity and grandeur even on his most slavish imitations of the writings of the Greeks."

May we not also say that this character impressed itself entirely

upon the Roman language? It thus became peculiarly fitted "*rebus agendis*." And it is singular, that complete as was the victory which was gained over it by the Greek, it is yet the Latin that has spread itself throughout all modern nations; and which was, in fact, at one time the universal tongue of educated Europe.

2. From the *East* came a totally different set of ideas. Whether we regard poetry, or philosophy, or manners, or government, or art, the East is distinguished by the clearest line of demarcation from the West. The standard of taste and beauty is wholly diverse; we seem to be in another world; even nature speaks to us in an altered voice; and man appears to be inspired with a wholly different genius. The great crises of history have ever been produced by the meeting of these antagonist forces; and the human mind has been no less forcibly affected. It is singular that the contrast should be equally strong in the case of Greece, which by position and intercourse was by no means a stranger to the East, as it is with the more westerly nations. The principal periods of contact which have arisen, as regards the history of mind and the influence upon literature, have been the Persian war, the flourishing times of the Alexandrian schools, the Saracenic invasion, and the Crusades—besides which there has been, at intervals, an almost uninterrupted intercourse from the West with Egypt. The literature of Greece was not perceptibly influenced by the Persian invasion. The clime of Asia had been the first nurse of the Greek genius; from the Greek colonies of Asia Minor proceeded Homer and Herodotus, and the earliest philosophers. The change from the Ionic to the Attic dialect, was the almost natural transition in passing from the relaxed refinement of Asia to the severer clime and sentiment of Europe. This had already taken place before the Persian war; and the literature of Greece had fortunately arrived at that degree of perfection, that it was not likely to suffer from the barbarisms of the invader. But if the language of the people was not affected, their manners were. Acquaintance with the effeminate Persians could not but in some degree assist the progress of corruption. The most permanent and important effect was produced upon the intercourse of the sexes with each other. The condition of women in the time of Homer was evidently much more free and unconstrained than it was in the later times of Greece, when the *γυναικεῖον* of a virtuous household was almost as closely barred against the intrusion of the male sex as is the Mahomedan harem.

It is in the highest branches of philosophy that the eastern mind has most strongly impressed itself upon Europe; an event which we might have been led to anticipate from the historical fact, that it is the seat of all primitive tradition, and that the "oracles of God" were, up to the birth of Christ, invariably deposited there. The following passage, in which Schlegel vindicates the Scriptures as the sole source of this higher knowledge, is well worth quotation.

"The Mosaic writings possess this advantage over all other oriental works, that they alone present to our view the well-head of truth in its original purity and clearness. But our modern philosophers have been very unwilling to confess this, and attempted every possible method by which they might avoid the result. Some have ascribed all wisdom to the Egyptians, in the same manner that was practised by many of the ancient Greeks. Others have magnified, beyond all bounds, the merits of the Chinese, extolled their government and mode of life as the most perfect, and the morality of Confucius as the most pure; and some have allowed themselves to be so carried away by their admiration for the profoundness and beauty of the old Indian books, as to embrace the palpably fabulous chronology of the Brahmins, and thereby to set all criticism for ever at defiance. In short, there is no absurdity which men will not swallow, rather than repose their belief on the simple truth which is before them."

The two most important accessions that were made to Grecian knowledge before the times of the Gospel, are distinctly to be traced to the East—the doctrine of the immortality of the soul, and of the existence of an evil principle opposed to the Great Governor of the universe. The former was introduced into Europe by Pythagoras, in the fifth century before Christ, along with the true, but then discredited, theory of the solar system. From what quarter he derived his knowledge has been a matter of some dispute. Some persons have concluded that he must have brought it from Egypt, into which country he is known to have travelled. But it would rather appear, from the circumstance of its being connected in his philosophy with the doctrine of *metempsychosis*, to have been derived from India. We know that this doctrine is bound up with the whole creed of the Brahminical religion; but there is no evidence for believing that the Egyptians in any manner held it; and from the custom of embalming their dead, Schlegel considers that they must have looked to an actual re-union of body and soul. In Egypt, Pythagoras probably learned the doctrine, but not *from* Egypt. The existence of a power of darkness or evil was distinctly recognised in the teaching of Zoroaster—the purest and most spiritual of all oriental creeds. In the writings of Philo-Judæus, who was about contemporary with our blessed Lord's earthly sojourn, we have the most familiar instance of the blending of Greek and oriental philosophy; and from that time forward, for the next two or three centuries, the philosophy of the East was mixed up in most of the worst heresies that infested the Church. Of Gnosticism and Manicheism it formed a most essential element; and the origin of evil was for a length of time the principal topic of dispute in the schools of Alexandria.

The Saracens introduced the study of Aristotle into Europe; but their influence was confined chiefly to the abstract sciences. The Crusades were more influential. The persons of the Crusaders were had in admiration by their countrymen; and there was a readiness to listen to their tales and their adventures. The latter, Schlegel thinks, took more hold on the European mind than the former. The achievements of Godfrey of Bouillon were sung in every land, and needed nothing of fiction to heighten the interest with which they

would be received. Of all oriental productions, "The Thousand and One Nights" have probably had most influence upon the youthful imagination.

3. The most extensive and grandest portion of our subject, had we powers and space adequate for treating it, yet remains—the influence of the northern or barbarian nations, as they are called, upon mind and literature. Superficial persons are apt to speak of the middle ages as a blank in the history of the human mind,—an empty space between the refinement of antiquity and the illumination of modern times. On the contrary, to the philosophical inquirer they present to view the grandest subject within the whole range of history. It is not, as is often stated, the struggle between civilization and barbarism, but between the vigorous and virtuous youth of a new world, and the corrupt and enervated senility of a profligate empire. And what was the consequence? The religion and learning of the old world—which alone were valuable—were preserved, while every thing else was discarded. Consider for a moment how the case stands. From the North have our poets and our architects derived their inspiration; in the barbarian codes is found the first idea of that personal freedom and self-respect in which the Englishman glories; and it was from the customs of these unpolished tribes that woman, for the first time within the historic period, gained her right position in society. Nothing, it would appear, but the infusion of fresh blood into the corrupted system, could, humanly speaking, have checked the hastening degeneracy of mankind. Even Christianity, if we may say it in reverence, failed to do so; and the candlestick has been removed from almost all the earliest churches. We are acquainted with no writer who seems to have entered so vividly into the grandeur of this epoch in world-history as Professor Smyth, in his "*Lectures on Modern History*," delivered before the University of Cambridge. In the midst of some most unfortunate prejudices with which his judgment was obscured, he appears fully to have grasped the outline of this noble subject. And to him we would refer our readers for this one point.

Our present intention is to quote largely from the excellent little book we have undertaken to review. We shall range Schlegel's testimony under several heads, upon which the spirit of the middle ages seems most to have been misrepresented by common-place writers.

It is usually assumed that the Teutonic nations were hostile to the encouragement of learning; and that they absolutely destroyed the literary treasures of Greece and Rome. Now we are assured by this very diligent investigator, that no extensive loss of this kind ever did take place:—

"And wilful destruction, if it did sometimes occur in regard to the imitative arts, was, at least, extremely rare, so far as literature was concerned. I know of no wilful destruction of literary monuments but one,—the burning of certain of the then extant amatory Greek poets, which took place at Constantinople, pretty far down in the middle age, and was entirely owing

to sacerdotal aversion for the extremely offensive indecencies of these authors. But that the collectors and transcribers of the middle age (both in the eastern and western worlds) were in general tolerably free from any great moral squeamishness, is pretty evident from the abundant collection of indecent poems in both languages, with which we still have it in our power to regale ourselves. . . . It appears that among the ancients themselves, such was the neglect of the writings which we consider as the most precious monuments of Grecian intellect, that there remained at one time but a single copy of the works of Aristotle, and that, too, rescued from destruction by an accident of the most extraordinary nature. This occurred in the very middle of the period which we are used to admire as the most brilliant era of literature and refinement among the Greeks and Romans. . . . In the western countries of Europe, after the time of Charlemagne, the multiplying of manuscripts was a work pursued with the most zealous and systematic application. I doubt whether the same object was ever honoured with so much public patronage either in Rome or Alexandria, or anywhere else, during the most polished periods of later antiquity. That even in this respect, christian writings and christian authors were more attended to than any others, is not to be denied, and perhaps is scarcely to be blamed. But how many of the heathen and ancient Roman writers were preserved exclusively in the West? Constantinople was never plundered by the Goths, nor subject to the license of any whom we are pleased to call barbarians, till the period of the Crusades and the Turks. And yet I have little doubt that those Greek books which have been preserved for us by the Byzantines, bear far less porportion to the incalculable riches of the old Grecian literature, than the Latin books preserved in the West do to the very limited literature of ancient Rome."

"The reproach which is commonly thrown out against the Teutonic nations—that they introduced barbarity and ignorance into all those provinces of the Roman empire to which their victories reached, is, at least, in the extent which is commonly given to it, altogether false and ungrounded. To none, however, of all these nations is it applied with so much injustice as to the Goths, who lived at the time of the first northern inroads. For many centuries before these expeditions commenced, the Goths had been already Christians; they were well acquainted with the importance of regular laws, and with the relation of the learned and religious orders of society; and the truth is, that far from promoting any work of destruction in the Roman provinces, they were indefatigable, so far as their power and circumstances admitted of it, in forwarding and maintaining the interests of science.

"While Italy remained bowed under the barbarous oppression of Byzantium, the light of knowledge had found its refuge in the cloisters of Ireland and Scotland; and no sooner had the Saxons in England received the first rudiments of knowledge along with their Christianity, than they at once carried all branches of science to a height of perfection at that time altogether unrivalled among the nations of the West. By them this light was carried into France and Germany—there, never more to be extinguished.

"The exertions of Charlemagne in securing the independence and diffusing the establishment of religious houses, have entitled him to the warmest gratitude of Europe, and the admiration of every cultivated age. But we must not conceal from ourselves that great as were the merits of Charlemagne, both in regard to the vernacular and the Latin literature of Europe, they were still inferior to those of Alfred. That wise and virtuous monarch was not only, like Charlemagne, the unwearied patron of learning in all its branches; he was himself a scholar and a philosopher, and even contributed more than any other individual towards the elegant formation of the Anglo-Saxon tongue."

Contrast what was done in the West at this time with what was done in the East.

"While Alfred lived almost in the poverty of a poet, and Charlemagne practised in his palace the frugality of a monk, how must their attempts in the cause of science have been limited by the narrowness of their means! And what, on the contrary, would have been too much for Haroon-al-Rasheed to perform—living as he did in the midst of the untroubled splendour of Bagdad, and having it in his power to forward the cause of science by all the aids which ingenuity could invent or munificence supply! . . . Caliphs and Sultans attempted in vain to effect what was slowly and calmly accomplished in the unpretending cloisters of the West."

Speaking on the subject of education, Schlegel observes:—

"We know that the pupils of the 10th century were taught rhetoric, according to the rules of Cicero and Quintilian, and I should doubt whether ancient or modern times could have supplied them with better guides. That the authors of the 11th century wrote more agreeably and perspicuously in Latin than those of the latest Roman age in the 6th century, is well known to all who are acquainted with the literary history of the time."

"It is a very common thing to hear all those Latin histories of the middle age, which were written by Clergymen, classed together under the contemptuous appellation of 'Monkish Chronicles.' They who indulge in such ridicule, must, beyond all doubt, be either ignorant or forgetful that these monkish writers were very often men of princely descent; that they were entrusted with the most important affairs of government, and therefore could best explain them; that they were the ambassadors and travellers of the times; that they often penetrated into the remote East, and the still more obscure regions of the North, and were indeed the only persons capable of describing foreign countries and manners; that in general they were the most intelligent and accomplished men whom the world could then produce; and that, in one word, if we were to have any histories at all of those ages, it was absolutely necessary they should be written by the monks. The reproaches which we cast out against the men and the manners of the middle age are indeed not unfrequently absurd and inconsistent. When we wish to depict the corruption of the Clergy, we inveigh against them for tyrannizing over kingdoms and conducting negotiations; but if we talk of their works, then they were all ignorant, slothful monks, who knew nothing of the world, and therefore could not possibly write histories. Perhaps the very best of all situations for a writer of history, is one not widely differing from that of a monk—one in which he enjoys abundant opportunities of gaining experimental knowledge of men and their affairs, but is at the same time independent of the world and its transactions, and has full liberty to mature in retirement his reflections upon that which he has seen. Such was the situation of many of those German historians who flourished in the days of the Saxon emperors. . . . In the ninth century there arose that profound inquirer, who, as it is doubtful whether he was a Scotchman or an Irishman, is known by the reconciling name of Scotus Erigena. No less profound, though somewhat more limited in their application, were the views of Anselm. Abelard was both a thinker and an orator: his language was elegant, and his knowledge of antiquity extensive—praises which he shares with his illustrious scholar, John of Salisbury."

After these very copious extracts, we cannot follow our author into his researches concerning the history of modern poetry. It must suffice to point out, that to the works of the Provence-writers it is indebted for the softness of tone by which it is characterised, and to

the Scandinavian sagas for all that it possesses of grandeur and wildness. No writer of the age has studied the poems of the Northmen more largely than Schlegel, and he hesitates not to assign to them the highest place in dignity of invention.

There remains one more subject in order to complete the sketch of this period; and here we must again borrow the words of Schlegel.

"The spirit of the middle ages has nowhere so powerfully expressed itself as in those monuments of an architecture, whose origin after all is unknown to us. I speak of that style of christian architecture which is characterised by its lofty vaults and arches; its pillars, which have the appearance of being formed out of bundles of reeds; its profusion of ornament; its flowers and leaves; and which is in all these respects essentially distinguished from that elder christian architecture, whose first and best model is to be found in the church of St. Sophia in Constantinople. The most flourishing period of this architecture was in the 12th, 13th, and 14th centuries. Its chief seat was originally in Germany, and the German artists constructed to the admiration of all Italy, the cathedral of Milan. Who was the first inventor of it is entirely unknown. I doubt, indeed, if it was ever brought to perfection by any one great architect; for in that case it is difficult to believe that his name should ever have been entirely forgotten. I am rather of their opinion who conceive that this system of architecture was perfected and diffused over all Europe by a small society of artists who were very closely connected with each other. But whoever might be the builders, this much is certain, that they were not mere heapers together of stones, but had all thoughts which they meant to embody in their labours. Let a building be ever so beautiful, if it be destitute of *meaning*, it cannot belong to the fine arts. All architecture is symbolical; but none so much so as the christian architecture of the middle age. The first and greatest of its objects is to express the elevation of holy thoughts; the loftiness of meditation set free from earth, and proceeding unfettered to the heavens. It is this which stamps itself at once on the spirit of the beholder, however little he may himself be capable of analysing his feelings, when he gazes on those far-stretching columns and airy domes. But this is not all: every part of the structure is as symbolical as the whole, and of this we can perceive many traces in all the writings of the times. The altar is directed towards the rising of the sun, and the three great entrances are meant to express the confluence of worshippers from all the regions of the earth. Three towers express the christian mystery of the triune Godhead. The choir rises like a temple within a temple with redoubled loftiness. The shape of the cross is in common with christian churches even of the earlier times. The round arch was adopted in the earlier christian architecture, but laid aside on account of the superior gracefulness supposed to result from the crossing of four arches. The rose is the essential part of the ornament of this architecture; even the shape of the windows, doors, and towers may be traced to it, as well as all the accompanying decorations of flowers and leaves. When we view the whole structure from the crypt to the choir, it is impossible to resist the idea of earthly death leading only to the fulness, the freedom, and the solemn glories of eternity."

The views contained in these passages have struck us as being so very just that we could not withhold them from our readers. The extracts have not been so long, however, we hope, as to have obscured the general purport of this article, which has been to trace the rich inheritance of modern literature to those primeval sources from which it has been mediately derived. If the result is to give less prominence than is usually assigned to two events which occurred in the

15th and 16th centuries—the discovery of printing and the reformation, it is not that we are blind to the extensive consequences which have resulted from them; but because we consider it more philosophical to regard them rather themselves in the light of effects than causes. They were both essentially the product of the vigorous northern mind; which in adopting the learning and religion of the civilized world, was neither disposed lazily to rest in other men's labours, nor to be content with a corrupted form of truth. Patient and long enduring was the discipline it had undergone, during what are called the dark ages; but now at length it arose in all its strength, like a giant refreshed with wine. The invention of printing and the reformation were epochs in the bursting of the blossom, and nothing more—phenomena in the progress of the human mind; but they did not introduce any fresh element among the influences which directed it; or turn it away in any perceptible degree from the path of improvement which it was steadily pursuing.

We shall not follow our author into the later history of literature; partly because we have already exceeded the limits which we proposed to ourselves, and partly because we should not be able so fully to coincide with him, as we have done in the earlier ages.

Original Letters, and other Documents relating to the Benefactions of W. LAUD, Archbishop of Canterbury, to the County of Berks. Edited for the Berkshire Ashmolean Society by JOHN BRUCE, F.S.A. London, 1841.

WE now propose to redeem the promise made in our last number respecting certain letters of the Archbishop's, never as yet extracted from the MS. collections of our metropolis. And in order to do so with some degree of chronological regularity, we must request our friends to step back with us for the space of three short years from the date of the last letter quoted in our former article, that we may introduce to them one, written in the year 1637, addressed to Dr. Potter, at that time Provost of Queen's in the University of Oxford.* The letter itself tells so plain a story, that we need only

* In the Harleian MS. there is an earlier letter than the one cited in the text, which, though not of sufficiently grave import or character to warrant its introduction there, may find a place in a quiet note.

"To my lovinge Friend, Sir William Bellasys, Sheriffe of the Bishopricke of Durham.
These:—

"Sir,—Nowe I knowe to whome I am beholding for twoe younge roe buck pyes, and I thanke you heartilye for them. They came not as youe intended: but I will take leave to tell you howe they came. The twoe pyes came to me a little before Xmas, as moldye as if they had been sent from a farre cuntrye: noe direction at all came with them, but onely that they came from Durham; soe I thought they had been my lord bishop's sendings, and I either did giue him thankes for them, or in-

remark, that in this year, the Primate was still vigorously prosecuting his metropolitan visitation, constantly communicating to the king his discoveries, and receiving his majesty's commands as to the remedies he should apply to the varied evils disclosed by his investigations.

"Salutem in Christo.*

"Sir,—I am about to draw up my order for Worcester, and to settle peace between your b'shop, your city, and your chapter, if I can. In the meane tyme, I am informed that there is some flaw in the lease of the rectory of Wimbleton, and that my lord is about to renew it agayne for your church of Worcester. To this rectory, Putney and Mortlake are chappells of ease. And Mortlake hath been for divers yeares, and is at present, a place of great inconformity, and where usually such men are placed as will take little from your lessons, and lyve upon the humore of the people.

"Upon this I have two requests to make to you. The one, that you would finde the meanes to increase the stipend of the curate there, and at Putney also, and to make it certayne. The other, that you would (as it well besemes you) take the nomination of the curates in both places to yourselves, and not leave it to your tenant my lord Wimbleton,† or anye other. And I shall expect to receaue satisfaction from you in bothe these particulars, having acquainted his majestie with them already, and he approves them. Then, not doubting of youre care therein, and youre readye performance, I leane you to the grace of God, and rest,

"Your very lovinge friend,

"*Lambeth, May 12, 1637.*

"W. CANT."

Passing onward, through two more years, we produce another letter, bearing date in the busy and eventful year, 1639,—the year of Laud's benefactions to his university, his college, and his native town; of his long correspondence with Bishop Hall on the defence of episcopacy; of the interdict laid at the Archbishop's request on the "rebellion-mouthing" reader of the Middle Temple; of Laud's pacific answer to the address of the Helvetic pastors and professors; and lastly, of that miserable pacification of June," which dismissed the rebels without punishment, grievously impaired the honour of the king, disheartened his faithful servants, and imparted confidence alone to those who neither loved his person nor revered his authority. "God make it safe and honourable to the king and the kingdom," was Laud's prayer for this "hollow truce."

The letter, which, by the kindness of the President and Fellows of Sion College, we have been allowed to extract from their MSS., bears date one month after the conclusion of the pacification in June 1639. From the loss of the superscription the name of the

tended soe to doe. Nowe in the middle of May came your letter, by which I understand the pyes came from you; and, truly, I thanke you as heartily as if they had come to me in very goode case, for soe I knowe you intended them. And with these thanks I leave you to the grace of God, and rest,

"Your lovinge friend,

"*Lambeth, June 3, 1631.*

"W. CANT."

* Harleian MS. 7001.

† Edward Cecil, third son of Thomas, Marquis of Exeter, created Baron Cecil Viscount Wimbledon, 1625; died 1638.

person to whom it is addressed, adhuc sub iudice est. Some learned person, we discover from the contents of the letter, desirous of editing the Epistle of St. Barnabas, under the sanction of the Archbishop, had forwarded to him, by Lord Scudamore, our ambassador at Paris, the MSS. of his proposed work; including prefatory remarks on the epistle and a dedicatory address to Laud himself. After an evident careful perusal of the work, Laud returns this his answer to his friend, remarkable alike for its courteous, yet severe remarks, and its pure latinity. He gives him *his* reasons for not considering the epistle as catholic, shows the dangerous tendency of certain expressions therein contained, unless accompanied by a suitable antidote, recommends a careful revision of the text, and concludes with a severe reproof for his friend's inconsiderateness—not to use a harder term—in sending to him the dedicatory epistle to correct and amend as he might please.

With these remarks we introduce the letter itself:—

“Salutem in Christo.

“Literatissime Vir,—Gratæ fuerunt mihi valde Literæ tuæ, quas unâ cum Epistola (ut dicitur) Barnabæ, et lucubrationibus tuis annexis accepi. Benevolentia vestra erga me nescio unde orta, pergrata est. Sed tamen non sum qui illud ausim in me suscipere quod et in literis privatis et præcipue in Epistola Dedicatoria ascribis, et calamo (ut mihi videtur) uberiori quam par est. Post gratias itaque tibi (Vir docte) repensas, breviori forsân Stylo quam expectas, sed meo, et quo uti Necessitas et Negotionem moles cogit, hæc pauca dicam.

“Barnabæ Epistola, satis antiquam agnosco, non Canonicam. Hoc aperte a Te dictum vellem. Ne Authoritatem ascribendo huic homini celebriori parum confirmatam, simul et Nominî et Authoritati injuria fiat: Quin et tibi ipsi aliqua, quasi hæc nescivis. Quo minus autem credam hæc Barnabæ Scripta, et genuina esse, hæc sunt quæ impediunt.

Primo, numeralis illa Theologia sive scientia trium literarum, α. η. τ. (ut loquitur) mihi non placet. Nem etsi nescius non Sim Scriptores satis et antiquos et consultos, Tertullianum, Clementem Alexandrinum, Irenæum, et alios in ea ludere aliquando, tamen non sapit Spiritum Apostolicum.

Secundo, non mihi magis arridet, illa Judaica Deuterosis, quam Barnabas hic arripuit, de sex mille mundi annis, de quâ nec. D. Paulus S. Barnabæ conjunctissimus, nec quisquam alius Apostolorum unquam somniavit; Appropinquare potius Diem Domini ubique prædicant. Nec Hydaspes Trismegistus, vel Sybillæ, id possunt efficere, ut fides huic detur.

Tertio, vel ingens admittitur *αρχιπολις* in hac epistola, aut author non est Barnabas. Loquitur enim aperte de Excidio Hierosolymitano, quod post mortem Barnabæ accidit.

Nec sufficit dicere (quod in Annotationibus adjicis) Spiritu Prophetico et providente, et sic de Re futurâ, quasi jam præterita, pronuntiant, hæc scripsisse Barnabam; Petitio enim hæc principii esset: Nempe utrum hanc Epistolam aliquamve aliquam scripsit S. Barnabas spiritu prophetico.

Ad Annotationes vestras quod attinet doctas quidem et eruditas, quia Vis (sic enim scribis) ut aliquid meorum admisceam, loquar eâdem libertate quam ipse tibi vindicas. Quædam explicanda, quædam corrigenda sunt, sive Critica spectes, sive Theologica. Quin et properante calamo aliquid excidit, quod hic apud nos viri doctiores non nimis approbant, ne quid gravius dicam. Quin et agitavit multa Barnabas hic, quibus animos incautos facile percelleret, quæ tamen ne levi digitulo tetigisti ad cicatricem obducendam; Quum apud Nos, non pauci sint qui nova moliendi quamlibet ansam arripere avidissimi sunt. Qualia, fuisse Ecclesias istis sæculis incognitas, priusquam ad Constantini tem-

pora veneris haud comparente; Denique Templis non manufactis habitare Dominum. Et similia quæ fluctuanti Populo, aut non proponenda, aut non sine Antydoto.

Alia forte sunt limatius adhuc perpendenda, sed et alia me ab altiori de hac re consideratione, et a libris ipsis, et eorum usu penitus avocarunt. Hæc tamen summam (negotii licet pene obrutus) scribere in animum induxi, ne Benevolentia vestra in ingratum tibi videatur incidisse.

Breviter itaque hæc velim, ut aut accuratiori filo rem omnem perpenderes, et in hunc finem, si placet, chartulas tuas remittam per manus Honoratissimi Viri Domini Scudamore, nuperrime ad Regem Christianissimum Legati, qui eas mihi tradidit. Aut si visum fuerit, chirographum a Te expectabo, quo opus hoc mihi vel capellanis meis summittas, ut quædam vel refringantur vel addantur, priusquam in lucem prodeas. Et utrum horum tibi placuerit, factum dabo.

Epistola vero Dedicatoria quam his perlegi, nimias in me coniecit laudes; et quarum ne ipse apud me conscius sum, nec modestia id pati potest, ut hic sub meo auspicio, laudes propriæ prælo mandentur. Itaque si post paulo attentiorum hujus Epistolæ culturam, eam cum Annotationibus Nomini meo dicatam vis in lucem prodire, necesse erit Dedicatorem plane aliam facere, aut eam ibi apud vos excudere, etiamsi opus ipsum hic apud Nos publicum fiat, ni Tu Adulatorem, ego Arrogantem audire velimus.

Hæc breviter sunt, quæ dicere volui, potui ve, in angustiis illis et Temporum et Negotiorum in quæ conjectus sum.* Quæ (obsecro) eodem animo (æquo nimium) accipias, quo scripta sunt, et si quæ non placent, aut minus firma tibi videntur, ea aut non mihi, aut saltem non nisi mihi implicato placeat ascribere.

"Vale, me quæ inter Tuos reputa,

"*Dat. ex Ædibus meis Lambeth.*

Jul. ult. 1639.

"Tibi Amicissimum

"W. CANT."

That our readers may better understand this truly interesting letter of the Archbishop, it will be advisable to subjoin a few remarks explanatory of the allusions to, and quotations from, the Epistle of St. Barnabas.

The "Numerals Theologia sive scientia trium literarum," to which Laud alludes, is contained in the following passage, as translated by Archbishop Wake, in his Apostolical Fathers:—

"Understand therefore, children, these things more fully, that Abraham, who was the first that brought in circumcision, looking forward in the spirit to Jesus, circumcised, having received the *mystery of the three letters*. For the Scripture says that Abraham circumcised *three hundred and eighteen men* of his house: but what therefore was the mystery made known unto him? Mark, first the *eighteen*, and next the *three hundred*. For the numeral letters of *ten*, and *eight*, are I. H. And these denote Jesus. And because the Cross was that by which we were to find grace; therefore he adds *three hundred*; the note of which is T.; wherefore by two letters he signified Jesus, and the third his Cross. He who has put the engrafted gift of his doctrine within us, knows, that I never taught to any one a more certain truth: but I trust ye are worthy of it."†

* Compare with this the first few lines of the letter which he wrote to the University in the following year, when he sent his last contribution of MSS. to their collection. We quote the Latin copy. Harleian MSS. 3142. "Non datur Scribendi ollum, hoc tamen quæcumque est accipio lubens, et pauca ad vos transmittam; Adhuc florentes Academie, Tempora adsunt plusquam difficilliora, neve negotia quæ undique urgent facilliora sunt. Quin et quo loco res Ecclesiæ sint nemo non videt. Horum malorum furor non unus est; unus tamen inter alios furor eorum qui sacram doctrinam non sustententes corruptam desiderant."

† Ep. St. Bar. Sec. ix. p. 175.

The next point taken by the Archbishop is the "Judaic Deuterosis," as to the world lasting only six thousand years. After quoting Gen. ii. 2, the writer of the epistle makes this comment :—

"Consider, my children, what that signifies, *He finished them in six days*. The meaning of it is this; that in six thousand years the Lord God will bring all things to an end. For with him one day is a thousand years, as he himself testifieth, saying, *Behold, this day shall be as a thousand years*.* Therefore, children, in six days, that is, in six thousand years shall all things be accomplished."†

The last point which it will be advisable to illustrate, in order to appreciate the Archbishop's letter, is the *Ἀντιχρονισμος*, respecting the destruction of Jerusalem. The passage is as follows :—

"It remains that I speak to you concerning the temple : how those miserable men, being deceived, have put their trust in the house, and not in God himself, who made them; as if it were the habitation of God. . . . Know that all their hope is vain. And again he speaketh after this manner, *Behold they that destroy this temple, behold they shall build it again*.‡ And so it came to pass; for through their wars it is now destroyed by their enemies; and the servants of their enemies build it up."§

But to return to our extracts from the letters published by the Berkshire Ashmolean Society. In the year 1639 difficulties began to thicken so rapidly, that the archbishop joined Lord Strafford and the Marquis of Hamilton, in proposing that a parliament should be called, as the last resource against ruin and confusion. In the election of members for this parliament, which met in April 1640, Laud had used his influence with the corporation of Reading to procure the return of two members favourable to the king's cause. Before the parliament had set a month it was suddenly dissolved, and another summoned for the following November, the ever-to-be-remembered Long-parliament. On Laud, as the scape-goat of the times, all the odium of the sudden dissolution was heaped, and a paper was posted on the Old Exchange, calling on the apprentices to sack his palace on the Monday following. The call was too readily obeyed. "May 11, Monday night," he writes in his diary, "at midnight my house at Lambeth was beset with five hundred of these rascal routers. I had notice, and strengthened the house as well as I could, and, God be thanked, I had no harm : . . . but yet libels are continually set up in all places of note in the city. My deliverance was great. God make me thankful for it!" Fear might perhaps have been assigned as the reason why Laud did not renew his application to the corporation of Reading, respecting the members to be sent by that town to the new parliament. The letter which we are about to quote shows that the reasons were, || a dispute as to whom the right of elec-

* Psalm lxxxix. 4. † Ep. St. Bar. Sec. xv. p. 187. ‡ Isaiah lxix. 17.

§ Ep. St. Bar. Sec. xvi. p. 188.

|| By the bye, what could have induced Mr. Bruce to alter Lord Clarendon's character of the primate, where he says, "he was a man of great courage and resolution, and being most assured within himself, that he proposed no end in all his

tion belonged; and secondly, an anxiety lest Reading should suffer on account of his personal unpopularity.

"Salutem in Christo. After my hearty commendacions.

"These are to lett you know that I have sent you (one) hundred pownd, which is the rent of the lands at Bray, which I have given to the towne, for this halfe yeare, ending att Michaelmas. The reason why I receaue the money is because the rents are somewhat imperfect, and soe will continue for about 2 yeares. And I am willing (if God lend mee soe long life) both to make all perfect, according to my guift: and to see it soe ordered, as that nothing may crosse with that which I haue done for Oxford. I desire you therefore to remember my loue to your brethren the aldermen, that they may knowe thus much, and doe heartily praye you all both to pay the money, and to binde out the poore boyes apprentices, att the tymes and in the manner as is prescribed in my conueighance to which I referre both myselfe and you. And soe God of his mercy blesse the towne, and my poore guift to itt.

"One more thing I shall desire yourselfe and the aldermen to know; that the reason why I did not write vnto you to recommend the choyce of a burgesse for this parliament, as I did for the last, was, not out of any opinion that you would give mee lesse respect now then you formerly did, but it was out of two considerations: the one, because I saw that in the former election there was a difference between you and the Commons about the right of chusing; which I was not willing to stirre a second tyme,—though what your owne right was, and what theires, you might have certainly knowne before this tyme, had you followed my direction, and attended the king's solicitor, Mr. Herbert, with your charters. The other, because I founde there was a great deale of causelesse malignity cast upon mee, for I know not what, as yourselves cannot but know by the tumult which lately besett my house; and I was very carefull that, whatsoever malice reported of mee, or did to mee, noe part of it should in the least degree reflect upon the towne, by chusing a burgesse at my entreatye. I have nothing els to trouble you with, but hope that your officer hath taken a coppie of my conueighance to lye ready for your dayly use, that the originall may be kept the fairer and the safer. Soe wishing you all health and happiness, I leaue you to God's blessed protection, ever resting

"Your very loving friend,

"Lambeth, November 13, 1640.

"W. CANT."

Several letters to and from Laud, of various dates down to the autumn of 1641, shew how amid the storms and troubles of those evil days, the archbishop never for one moment neglected the fortunes of his "owne poore towne," or spared himself the trouble of regulating the minutiae of his varied benefactions. In March 1641, things had gone on rapidly, Strafford committed, Finch and Windebank in exile, —Laud a prisoner in the Tower. The last letter we shall quote, tells how rapidly matters had progressed, and how effectually the Commons, by their resolution of October 1642, had sequestered the revenues of the Church for the use of the commonwealth. Until that time, Laud, had been enabled to make good the deficiencies in the rents at

actions and designs but what was pious and just;—he never studied the easiest ways to those ends; he thought, it may be, that any act or industry that way would discredit, at least make the integrity of the end suspected, let the cause be what it will. He did court persons too little." Not perceiving "will" to stand *in loco* "would," Mr. Bruce places a full stop at "suspected," and removes it from after "will;" reading as *his* last sentence—"Let the cause be what it will, he did court persons too little."

Bray from his own funds, but now he writes to the mayor of Reading:—

"I have sent you bye this bearer one hundred and threescore pound of mye rents from Bray, which is all I can gett of mye rents thiss year past. I hope I have ordered busynes soe as that the towne will not suffer anye more in that kinde. But nowe soe it is, that Loggins his tearme beinge expired, he leaves the thinge, but payes not fortye pound rent, which is nowe due. I am informed he hath made over his estate to paye debts, but weather that be trueth or but as pretence, I knowe not, *nether am I in a condition at present fitt to releaue mye-selfe or you. Nor am I in that case, that I can make up the summes for you out of mye owne means.* I conceive thear will be a necessity of proportioninge thiss busyness thiss yeare accordinge to thiss failinge, which I conceive 'allsoe, is fittest to be done thiss waye. And truly if mye fortunes had been such as they might have bin, had it soe pleased God, I would most willinglye have supplied this want mysele, but nowe I must desyer them whose bye it are putt to thiss loss to bearr it as I doe more, with patience. I praye God bless the towne and all that are in it, and lett me haue yowre prayers to help guide me to an end of mye troubles. Soe to God's blessed protection I leave you, and rest,

"Your very lovinge poore Friend,
"W. CANT."

"Tower, October 27, 1642.

The busy events of three following years sufficiently account for the absence of all further letters from the Primate to the corporation of Reading. Let us sum up those events in Mr. Bruce's own words—words in some slight degree an antidote to the earlier expressions contained in his production. "After he had remained in custody nearly three years upon a mere general accusation, the Commons preferred their charges against him. His trial occupied another twelve-month, and finally the judges reported, that nothing which was charged against him was treason by any known and established law of the land. The impeachment was then abandoned: an ordinance of attainder hurried through both houses, and on the 10th of January 1644-5, the archbishop suffered death on the scaffold, being as he stated, not only the first archbishop, but the first man that ever died by an ordinance in parliament. The iniquities of these proceedings are a copious theme and a standing lesson, but they belong to those who treat Laud's life as a whole, not to our confined inquiries."

We cannot conclude this article without congratulating the Berkshire Ashmolean Society on their being the first, among all the MSS.-editing Societies, that has devoted any part of their attention, and their funds, to the rescuing a portion of the Arch bishop's letters from neglect.

1. *Randzeichnungen zu Goëthe's Balladen und Romanzen von EUGEN NEUREUTHER.* Stuttgart & Tübingen, 1829-1830. Four Parts.
2. *The Rhenish Minstrel; a Series of Ballads, Traditional and Legendary, of the Rhine.* By ADELHEID VON STOLTERFOTH. With Twenty-one Lithographic Sketches, by DIELMANN, from the Designs of A. RETHEL, of Dusseldorf. Frankfort-on-Maine, 1835.
3. *Designs and Border Illustrations to Poems of Goëthe, Schiller, Uhland, Bürgen, Körner, Voss, &c.* By J. B. SONDERLAND. With Translations. London: Senior, 1841.
4. *Ancient Spanish Ballads; Historical and Romantic. Translated, with Notes, by J. G. LOCKHART, Esq.* Illustrated Edition. London: Murray, 1841.

Of the four works enumerated above, the first and second are foreign publications, which have been for some years in the hands of the public. Of these, the "Rhenish Minstrel" has very little to recommend it. The traditions of the Rhine have been better told elsewhere, both in prose and verse, and the lithographic illustrations of the legends, though not without a certain amount of spirit and cleverness, are often very faulty in their outline; the figures generally are heavy, awkward, and ill-proportioned, and the dogs and horses resemble some of Dr. Buckland's sketches of extinct genera of quadrupeds far more closely than any animals inhabiting the post-diluvial world.

On the other hand, Neureuther's Illustrations of Goëthe's Ballads is a work of first-rate talent and originality; and although this artist likewise has occasionally produced some very Dutch-built and ungraceful youths and maidens, and in the delineation of the human subject is immeasurably below the inimitable and unapproachable Moritz Retzsch, he is in his own peculiar line unrivalled; there is not a single plate which will not bear repeated study, and each time it is studied, some fresh elegance or appropriateness will be discovered in the ornamental details, which are given with a profusion and a minuteness that is really surprising; while the fantastic caprice with which scrolls and flourishes, and roots and leaves, and flowers and birds, are blended and intermingled along the margins of the several poems, betoken the vigour and exuberance of the artist's imagination. Any one of Neureuther's plates would afford subjects for a dozen separate sketches, just as any one page of Bishop Andrewes's Sermons (for instance) would supply more matter than is contained in a score of the washy declamations which issue from modern pulpits.

The third volume on our list is a work of much greater pretension than the preceding ones, and boasts of an amount of margin, both

for plates and letter-press, which is no doubt very handsome in the eyes of the book collector, and very profitable to the bookseller, but which we presume to think makes a very unwieldy volume. The engravings are in the same style as Neureuther's, and much more delicately finished. Many of the plates show great talent, particularly those illustrating "Die Klage der Nonne" (the Nun's Lament), "Der Wirthin Töchterlein," (the Hostess's Daughter), among the graver subjects; and the well-known poem of Goëthe, "Der Zauberlehrling" (the Conjuror's Apprentice), the Adventure of Pastor Schmolke and Schoolmaster Bakel, and the Heinzelmen, among the more humorous ones. The last-mentioned plate, especially, is, in our estimation, worth all the rest put together. The Heinzelmen, be it known to those who are unskilled in fairy lore, are a class of elves who whilome were invaluable allies to the housewives and tradesmen of Cologne, labouring all night long in their service; and, like our own "lubber-fiend," doing in that brief interval more than ten men could have accomplished by day.

"A thriving man was the baker then,
For his bread was baked by the Heinzelmen;
His lazy lads their work might slur,
For the little Heinzman were all astir,—
How they groan as they drag
The heavy meal-bag,
And they knead it with care,
And they weighed it fair,
And scraped it then,—and shaped it then—
And lifted it, and shifted it, and swept and clean'd the oven—
And busy hands of fairy bands, the slides, with dough on, shove in.
The 'prentice-lads still are all snoring in chorus,—
Out comes the bread baked, to our wonder before us!
A pleasant time this at Cologne for the baker;
As good for the butcher and sausage-maker!
Well might his people sleep, 'prentice and journeyman,
By deputy working, and fairy attorney-man!
In came the little men, looking so big;
Saw what was wanting, and cut up the pig.
They work as fast,
As, in the blast,
Go windmill sails; and they mince the meat
With chopping knife, and they rince the meat;—
They slice it well, they spice it well,
They stir it about,
They eye it in doubt,—
Refusing and choosing,—selecting, rejecting,
They blend it well, they try it,
They fill, and stuff, and dry it,
The journeyman opens his eyes, and—behold!
The sausages made,—hanging up to be sold!"

Thus daily and hourly the Heinzelmen laboured for the good folks of Cologne, till a tailor's wife, a prying dame,

"A busy body, thought-to be
No better than she ought to be,"

out of sheer mischief and malice, scattered peas upon the stairs which the poor little elves were wont to ascend. The natural result followed; the Heinzelmen got grievous falls, were sorely bruised, and, in their pain and vexation, quitted the ungrateful city for ever.

"Gone are they! all are gone! the spot
That once they lov'd they visit not!
We cannot rest us now as then,
At ease,—help none for idle men!
Slaves must we,
At all times, be,
Tailor, and baker, and sausage-maker,
Must toil for ever, and scrape and peel,
And trudge, and drudge, and wind and wheel;
Do all for ourselves,
With no help from the elves!
Must fashion our dress,
And smoothe down and press,
And rub, scrub, grub,
Chop blocks, and break,
And cook, and bake.
Oh, were it now as in the days of yore!
Alas! the bright old time returns no more!"

It will be seen, from these short extracts, that Kopisch's poem affords ample scope for the draughtsman's talent, and the opportunity has not been lost by M. Sonderland. The centre of his picture presents a clever sketch of the treachery of the tailor's wife; and the margin, divided into compartments, is filled with representations of the labours of the Heinzelmen. There must be hundreds of figures, each more comical than the other, and grouped together in a most talented manner. Altogether this plate is the gem of the collection.

As regards the labours of the translators,—Mr. Merivale's and Mr. Anster's versions please us the most. We suspect that if Dr. Robert Phillimore (the talented son of a talented father, and who promises to become as eminent a civilian as he is known to be an elegant classical scholar and linguist) had chosen any other metre than that which he has adopted, he might have produced a far more pleasing poem than that which he has given us in his present version of "The Flower's Revenge." He has, indeed, exactly followed the original German metre, and has made a very faithful translation; but the task he set himself, when he resolved to adhere to the metrical arrangement of the original, was one which we think presents insuperable difficulties to any one with the least ear for rhythm. There is nothing harsh or inharmonious, for instance, in the sound of the last stanza in German.

"Eine welke Blume selber,
Noch die Wange sanft geröthet,
Ruht sie bei den welken Schwestern—
Blumenduft hat sie getödtet!"

But Dr. Phillimore's faithful translation grates upon the ear with most awkward and discordant sound :

"She herself a faded flower,
Her soft cheek yet streaked with red,
Wither'd by her faded sisters,
Lay the flower-breath's victim dead."

The same difficulty has led to the adoption of such rhymes as "monk's hood" and "knight stood;" "Narcissus" and "kisses;" "green home" and "mean room;" "chamber" and "slumber;" and in some of the stanzas all attempt at rhyme in the first and third lines is given up. Dr. Phillimore must pardon these animadversions; for, as we hope he will continue to appear before the public, both in the courts of Parnassus and Doctors' Commons, we should be very sorry not to see him doing as well as we think he *can* do, in both departments.

But we must pass on to the remaining volume mentioned at the head of this article,—Mr. Murray's illustrated edition of Lockhart's Spanish ballads. In a brief notice of this work, which appeared in our last (November) number, we stated that, for beauty of artistical illustration, it surpasses everything that has been yet attempted; and this praise, a further acquaintance with the book by no means disposes us to qualify. There is but one of the wood engravings (that prefixed to the Song for the Morning of St. John Baptist's Day, apparently the work of a very young hand) which is not beautiful in execution; and many of them have been designed by first-rate artists—those by Allan and Roberts especially; and we should add W. Harvey's, were it not for the very great *mannerism* of this artist, whose men, having all magnificent profiles, have invariably caught cricks in their necks by standing in picturesque attitudes, while his greyhounds are such quadrupeds as never were seen; and, by the bye, there is one horse (see the plate of "The Lady of the Tree") with the head and shoulders of a pike, or some such fish.

One peculiar feature in this exquisite volume is the marginal scrolls, which, being printed in one or more colours, form a most agreeable setting to the pictures. There are also some very clever specimens of an ancient art revived, namely, wood cuts on a tinted ground, with the strong lights left white. This plan was adopted by some Italian artists during the last century, but never became as popular as it deserved, owing, perhaps, to the expense; for printing of this description requires the use of two blocks instead of one.

The most striking ornaments, however, in this splendid work are certain title-pages, which, by a new process, are printed in gold and colours, and which approach, as nearly perhaps as printing can be made to approach, the labours of the illuminator in the glorious devices which adorn the ancient missals.

It has been said, and we hope truly, that it is the intention of Mr. Murray to produce a series of similar publications, in the hope

of superseding the annuals. Of this class of books, with their tawdriness and their bad taste, their newspaper poetry, (we beg pardon of the newspapers, which rarely produce anything so bad,) their trashy prose, their vulgarity, and their sentimentality; the mawkish puritanism of some, and the scarcely-veiled profligacy of others; their engravings of half-naked women with eyes as big as saucers, and eyelashes like the stumps of an elephant's tail; their lists of silly ladies and sillier lords who have condescended to contribute their inanities;—of this class of books we really have not patience to speak. Nobody, of course, *reads* them but ladies' maids and the haberdashers' "young men;" but it really is a reproach to respectable persons that they can allow such books to lie upon their drawing-room tables for half the year. They had much better substitute the Newgate Calendar.

We shall, therefore, hail with sincere pleasure the appearance of any class of publications, which, by being more attractive, will drive this sort of rubbish out of the market. And we think some volumes of national ballads,—a species of poetry which is always of deep interest, and peculiarly calculated to call forth the talent of the illustrator and the illuminator,—will form a most agreeable, and in some respects valuable, addition to what we may call the *ornamental literature* of the day. At any rate, there is one work,—(now, gentlemen publishers! prick up your ears, and scramble for such a valuable suggestion!)—there is one work, an illustrated edition of which might be made, and which we hope to see made, the most beautiful book that ever issued from the English press. Just think of an edition of Bishop Percy's *Relics of Ancient Poetry*, "got up" in the style of Lockhart's ballads, but with all the additional interest which a faithful representation of many of our most beautiful national monuments and localities would give it! We trust that some enterprising publisher will give instant attention to this bright thought of ours, and that he will reward the anonymous critic who writes this with a presentation copy. Mr. Burns will undertake to forward it to its proper destination.

And now we would fain say a few words more seriously. If we have had pleasure in inspecting the costly volume which we have just described, it is pleasure not unmingled with pain, and with jealousy, that such lavish expenditure should have been called forth for the production of a work, which, after all, is but a toy for grown children. Of old it was not so: of old, people did not think it necessary to fill their houses with costly trifles, and to spend sums upon themselves which they well knew could be far better bestowed in God's service. Of old, what was beautiful and costly was devoted to the Church; and now that once more men's minds are turned to their responsibilities in this respect, may we not hope that some of the talent with which this country abounds may be directed into better and holier channels than those in which it now flows? It was mentioned in the newspapers, the other day, that among the many splendid gifts with which

the church recently erected at Killerton, by Sir Thomas Acland, (*clarum et venerabile nomen* !) has been adorned, was a set of books for the altar, illuminated in the ancient style by female members of his family. Why is not this hint followed up? Why does not Mr. Parker, of Oxford (perhaps of all men living the fittest to undertake the task, from the very extensive knowledge and correct taste which he possesses in all matters pertaining to catholic antiquity)—why does not Mr. Parker put forth an edition of the Book of Common Prayer, with illuminated capitals, titles, &c., upon the same plan as Mr. Murray's recent publication? He has already done something this way in some of his elegant reprints; and if a precedent be wanted, he may refer to the beautiful *rubricated* edition of the Prayer-book, issued by the delegates of the Clarendon Press, in 1829, at the instigation of that most excellent and lamented prelate, the late Bishop Lloyd.

It is a sight as grievous as it is fearful to behold how all the discoveries of modern science, and all the improvements in arts, are made to minister to man's comfort, instead of being hallowed and sanctified by their dedication, in so far as it is possible, to God's service and glory. Self is the only thing we think about. " 'Luxury,' " says Bishop Horsley, as quoted by Dr. Pusey, in the preface to one of his striking sermons, " 'luxury renders every man selfish upon principle; ' our own houses, our grounds, if we have them, our own persons, tables, furniture, equipage, are our first object; the first thing to be regarded, that which is essential to us; it is taken for granted that these are to be provided with 'all that the soul lusteth after;' no matter for expense here, if the eye be but gratified; nay, in very wantonness, people multiply things which no ways minister to their comfort, *as when they cover their tables with prints, which scarce occupy a passing gaze*, or with ornaments, which they never regard, and which are an incumbrance. . . . The one ever-exhausting, unceasing call, which dries up and drains off all their charities, is *self* in some changing form of luxury."

These are very awful words if they be true: may each reader consider whether they are true in his own case or no!

ON THE SONNET.

No. II.

IN our last number we announced the question which we intend to consider. Having laid down the rules of the Italian Sonnet, and remarked how little they have been perseveringly obeyed in England, we proceeded to ask whether this deviation is such as to disqualify English compositions in this kind from taking the title of Sonnet; and undertook to maintain the negative issue. We undertook to show that there is an English, as well as an Italian, type of the Sonnet, implying some corresponding difference in the scope and purpose of the one from that of the other. If we can prove that, in the form it has taken in England, the Sonnet has been an adequate vehicle for conveying single thoughts or sentiments in their unity and integrity, we shall have gained our point.

The main diversity consists in the neglect of the Italian pauses. We have already declined vindicating such as dispense with the recurring rhymes, though we shall, by and by, see that the Italian scheme is not the only one on which we need work. Confining ourselves, therefore, to the pauses, let us see how the case stands.

In our last number, we stated that the Italian model demands a pause at the end of the fourth, the eighth, and the eleventh lines; of which the effect is, to divide the Sonnet into two quatrains and as many tercets. We also tried to show how aptly this arrangement adjusts itself to the elements of distinct thought or sentiment, however single and detached. It seems to be as old as the Italian language itself, being generally observed by the two Guidos, Cino du Pistoia, Dante, &c. Petrarch, who probably fixed it in the minds of his countrymen, for the most part adhered to it, though among the shoals of his Sonnets, there are more and greater deviations than one is at first prepared to expect.* Afterwards, as we mentioned, it was consciously and deliberately broken through by Casa, who, like all emancipators, was not without his followers. The best writers, however, we believe, adhered or returned to the old model. For example, among the very numerous sonnets of Filicaia, scarcely any will be found in which the pauses are not placed at the points we have mentioned, and in which they are not well marked and impressive.

* For instance, "*Gloriosa Colonna, in cui se appoggia,*" "*Se quell' aura soave di' sospiri :*" and even that glorious one, "*Gli angeli eletti e l'anime beate,*" is of doubtful regularity in this respect. "*Quando fra l'altre donne ad ora ad ora,*" disposes the rhymes of the two tercets in an unusual way, so as to end with a couplet, but not a detached one, like that adopted by English sonnet writers before Milton. It rhymes with the ninth line. We will take this opportunity of explaining that we intend throughout to name Sonnets by their first line; the convenience of which arrangement must compensate for the awkwardness it is apt to occasion in the composition of a prose sentence.

In England, as we have already said, this has been but little attended to, a pause at the eighth line being the only one which our poets have at all perseveringly observed; and with that they have very often dispensed. This difference gives rise to many others. An Italian Sonnet, we have seen, is divided into four parts. Many English ones are scarcely divisible at all in regard to their structure. We read them with suspended mind and ear until we have come to the end. In the Italian Sonnet, the recurring rhymes, being met with in separate parts, serve the purpose of making a later part answer to a former. They render, for example, the second quatrain a sort of echo to the first. In the English Sonnet, on the other hand, this very same feature, the recurring rhymes, produces a totally different effect. Instead of making one part echo to another, it weaves the whole together, the recurring rhyme falling familiarly on the ear some way on, and making us feel that there was that at the beginning with which we have not parted yet.

We cannot help suspecting that the pleasure we receive from the recurring rhymes of the Italian Sonnet is something akin to that which an ancient Greek must have experienced from the correspondence between strophe and antistrophe in the choral ode. Certainly, the Petrarchan Sonnet has something of a lyric character and movement which we do not find in the English. And, accordingly, making all allowance for particular variations, for the intervening shades through which each may occasionally pass to the confines of the other, perhaps it is not too much to say that the Italian Sonnet develops the unity of an *emotion*, the English, of a thought or meditation. Either the Italian poet himself is the subject of his Sonnet, or else it is the object which most stirs his feelings. The poem is, therefore, nearly always in the first or second person. We do not often find, at least as far as we have gone into Italian literature,—the mere meditation—the notice, perhaps, of a fact in external nature, or of a law of the mind, which is so characteristic, so much the staple of the later English Sonnet.

Now, though, as we have already said, the divisions of the Italian Sonnet are admirably adjusted to the elements of all distinct thought as well as emotion, yet it is obvious that thoughts or meditations are far more numerous and various than emotions; and that, whilst it may be comparatively easy to express the latter in certain fixed and undiversified forms, the task of expressing the former may be too difficult to be desirable, if we are to adhere to all of these forms, however necessary some of them may be to the production of anything like a corresponding result. Moreover, the language of meditation is distinct from that of emotion, and naturally demands a different structure of sentence. Accordingly, the English Sonnet combines with the use of rhyme the rhythm and the pauses of blank verse; nor do we know many things more grateful than thus, at the same time, to enjoy the free movement of the one and the echoes of the other, which in this case fall with a gentle surprise on the ear. But

it is obvious, that this advantage is hardly compatible with such a restriction as three pauses at fixed places within fourteen lines. The following, from one of our greatest masters in this branch of poetry, will illustrate our meaning :—

“ Jones! while from Calais southward you and I
 Urged our accordant steps this public way,
 Streamed with the pomp of a too credulous day,
 When Faith was pledged to new-born Liberty,
 A homeless sound of joy was in the sky,
 The antiquated earth, as one might say,
 Beat like the heart of man; songs, garlands, play,
 Banners, and happy faces, far and nigh!
 And now, sole register that these things were,
 Two solitary greetings have I heard,
 ‘ Good morrow, Citizen,’—a hollow word,
 As if a dead man spake it. Yet despair
 Touches me not, though pensive as a bird
 Whose vernal coverts winter has laid bare.”

Milton's Sonnets are, with but one or two exceptions, of this type, to which we know not any thing answering among those of Italy. Perhaps our readers may be made more immediately sensible of the difference, if we at once contrast the meditative English Sonnet we have just quoted with one from Petrarch. The following very beautiful one is but an average specimen of what we mean :—

“ L'aura e l'odore e 'l refrigerio e l'ombra
 Del dolce Lauro; e sua vista fiorita,
 Lume e riposo di mia stanca vita,
 Tolto ha colei che tutto 'l mondo et sgombra.
 Come a noi 'l sol se sua soror l' adombra
 Così l'alta mia luce a me sparita,
 Io cheggio a Morte in conte' a Morte aita;
 Di sì scuri pensieri Amor m'ingombra.
 Dormito hai, bella donna, un breve sonno:
 Or se s' svegliata fra gli spirti eletti,
 Ove nel suo Fattor l' alma s'interna.
 E se mie rime alcuna cosa ponno,
 Consecrata fra i nobili intelletti
 Fia del tuo nome qui memoria eterna.”

Or, take a specimen from a poet of a very different character, the sublime and devout Filicaia. And here we need not cite any of his Sonnets to Italy, to which our remarks are obviously applicable. Let us quote one belonging to a much more meditative class,—the following to his deceased aunt :—

“ Vidila in sogno, più gentil che pria,
 E in un atto amoroso, e in un sembiante
 Sì leggiadro e sì dolce a me davante
 Che un cuor di selce intenerito avria.
 Volgi (mi disse) il guardo a questa mia
 Non più vita mortal qual era innante:
 E se il Ciel non m' invidi, ah perchè a tante
 Stille amare per gli occhi apri la via?”

Piangi, piangi te stesso. Ah! non t'è noto
 Che a far la vita mia di vita priva,
 Scoccò la Morte ogni suo strale a voto?
 Piangi te stesso, e la tua fede avviva:
 Che non à la tua fè senso nè moto;
 E ben morto se' tu; quant'io son viva."

Viewing the Italian Sonnet in the light in which we have now placed it, as the development, in each instance, of a distinct integral *emotion*, rather than that of a similarly distinct integral *meditation*, let us pause a little while, to contemplate its exceeding beauty, and entire perfection. Take the two from whom we have already quoted, and who may, perhaps, be regarded as the two greatest masters of the Sonnet; the later poet, Filicaia, bringing out the emotions of public feeling, of patriotism, of scorn and indignation, or the solemn prostrations of the contrite, and the high aspirations of the renewed soul, with unrivalled majesty and power: the earlier, giving beautiful and harmonious utterance to all the strange, passionate feelings of an over-sensitive, yet exquisitely-tuned, and most wistful being. Can anything be imagined more perfect than the success of either, as regards the aim he had in view? Where shall we find such impetuous rhetoric, compressed within such shapely limits, as the "Italia, Italia, O tu cui feò la sorte," with its companions, addressed to the same lovely and prostrate land, by Filicaia? or where find language placed under such strict laws and bounds; and yet moving in adjustment with such free, Ariel-like movements and *rustlings* of thought and feeling, as in the crowd of Petrarch's Sonnets, the beauties of which are too numerous to be cited? We might say much on Petrarch, did time permit; but we must confine ourselves to our more immediate subject. Only let us declare this,—that to inspire the young with a sense of consummate beauty and purity, we know of no better study than those wonderful Sonnets. We advisedly write the word *purity*; for however we may mourn over and censure a believer in Christ Jesus tampering so much with his conscience, and trying so perilous an experiment as that of at once cherishing a passion for another man's wife, and keeping it free from all ordinary accompaniments, we must never forget that this seems to have, on the whole, been Petrarch's aim;* and that, consequently, even the *rime in vita di Laura*, seldom express other feelings than those in accordance with that aim. And if, after all this allowance, we cannot reconcile ourselves to them, surely we may give free scope to our natural delight when we come to the *rime in morte*. Guilty as, taken at its best, the poet's passion might be, while the object of it was yet alive, her death, beyond all doubt, hallowed and glorified it; nor can we well imagine a more powerful subordinate incitement to virtue and holiness, than the cherished thought of his ever pure and saintly, and

* We are taking Petrarch's poetry in its literal and obvious sense. We do not feel competent to discuss the various theories connected with his passion for Laura: but, as far as we can judge, the plainest is the most probable opinion. It is well brought out, if we remember aright, by Ugo Foscolo, in his Essay on Petrarch.

now beatified Laura, looking down from the place of her rest with an indulgence to his past error such as she had never shown on earth,—a return of his love such as it would before have been sinful to grant,—and an anxious interest in his spiritual conflict, her bliss wanting only his final victory, and that which he so greatly loved, the fair veil of her body,* in order to its full consummation.†

We must now turn to the English Sonnet. We have already, as we conceive, vindicated its right to take a form slightly different from the Italian, by reason of its having a correspondingly different purpose and character. When that is not the case, there is no reason in the language why it should not be conformed to all the Italian

* See the sublime Sonnet, "Levòmmi il mio pensier in parte ov'era."

† Can the Sonnets of this wonderful poet be translated into English? We do not think any hitherto published translation capable of giving the English reader the smallest insight into their real character or beauty. Indeed, if we are to follow the Petrarchan arrangement of rhymes, we have little hesitation in pronouncing the task impossible. To attempt giving the *curiosa felicitas* of Petrarch's diction, the finely-ordered succession of his thoughts, and the harmonious transition of his feeling, would prove a task hard enough without any additional encumbrance. Perhaps, if translations must needs be made, the plan which has been mentioned to us by a friend, is the only eligible one,—that of marking all the pauses, observing as much as possible the order of the lines, and avoiding rhyme altogether. By his kind permission we give the following specimen:—

"*Petrarca esalta il borgo ove nacque Laura.*"

"Quel ch'infinita Provvidenza ed arte
Mostrò nel suo mirabil magisterò,
Che criò questo e quell'altro emisfero,
Emansueto più Giove che Marte.

Venendo in terra a illuminar le carte,
Ch'avean molt'anni già celato il vero,
Tolse Giovanni dalla rete e Piero,
E nel regno del Ciel fece lor parte.

Di se, nascendo, a Roma non fe' grazia,

A Giudea sì: tanto sovr'ogni stato
Umiltate esaltar sempre gli piacque

Or di picciol borgo un Sol n'ha dato
Tal che Natura e'l luogo si ringrazia
Onde sì bella Donna al mondo nacque."

"He who in his wondrous providence
Has shown a skill and wisdom infinite,
Whose power created each wide hemisphere,
Made Jupiter of milder ray than Mars,
On earth descending, to reveal the truth,
For ages veiled within the sacred Book,
Called from their nets two fishermen,
Peter and John, and made them sons of Heaven.
He gave not Rome the glory of his birth,
But lowly Judæa; so delighteth He
Above all ranks to raise humility:
And now has given a little town a sun,
Whose splendour gladdens nature and the place
So fair a Lady thence rose on the world."

On this plan, we think a master of good English, if possessed of a fine ear and taste, might give a version of Petrarch's Sonnets, bearing the same relation to them that Carey's Dante does to the original. In either case the want of the rhymes must make a grievous difference.

rules. Indeed this is the very characteristic of England in all things, that, while she has excellences exclusively her own, she has a power of appropriating whatever choice and good things may be indigenous elsewhere. Accordingly, the "When Faith and Love, which parted from thee never," of Milton, is a thoroughly Italian Sonnet, in no one particular transgressing the very strictest rules, and manifesting every beauty which successful obedience to those rules can bring out.

It must also be observed, that the diversity of internal character in the English Sonnet, of which we have said so much, does not appear at first; for, however different in form, the Sonnets of Surrey, Sidney, and Shakspeare, with their numerous companions, are Italian in scope and character. Milton, in the very act of more strictly obeying the foreign law in the letter, commenced the separation in spirit,—what we have called the English type of the Sonnet dating from him.

What we may, in conclusion, find occasion to say respecting the management of the English Sonnet, will best accompany a short review of the principal writers in this kind, and the various schemes which they patronised, on which we will now enter.

The Sonnet was introduced into English literature by Surrey and his friend Wyatt. The Sonnets of the former have even now a certain charm over and above their relative merit in the time and the state of the English language, and of English verse, when they were produced. They are by no means Italian in form; some of them, among which we may name the celebrated "From Tuscan came my lady's worthy race," having no recurrence of rhyme. Others are on a scheme of Surrey's own. He was probably familiar enough with the very early Tuscans to be aware of many precedents for considerable variation from what afterwards became the fixed rule; and while he perceived the importance of rigid laws and recurring rhymes, saw no reason why the latter should be managed only on one scheme. One well-known Sonnet of his has but two rhymes throughout; all the even lines giving one and all the odd ones the other, with the exception of the two last, which are a couplet, with the rhyme of the odd lines. We are not aware of precisely the same thing being found elsewhere, and as it is a plan by no means void of merit, we now quote the Sonnet.

"The soote season that bud and bloom forth brings,
With green hath clad the hill and eke the vale;
The nightingale with feathers new she sings;
The turtle to her mate hath told her tale;
Summer is come; for every spray now springs;
The hart hath hung his old head on the pale;
The buck in brake his winter coat he slings;
The fishes fleet with new repaired scale;
The adder all her slough away she slings;
The swift swallow pursueth the flies small;
The busy bee her honey now she mings;
Winter is worn, that was the flower's bale;
And thus I see among these pleasant things,
Each care decays, and yet my sorrow springs."

Others of Surrey's are similar to this, except that the final couplet has a different rhyme from the previous ones. Indeed, the identity in the one we have quoted may be only accidental. One of Wyatt's is on the same plan, which, with the exception of the final couplet, seems a very advisable one, whenever the unity of the Sonnet is that of a series, as in the "Se un casto amore," &c. of Michael Angelo, the Sonnet of Surrey we have just given, and the "Scorn not the Sonnet," &c. of Wordsworth. Oftener, however, we find the rhymes of the first octave in Wyatt disposed in Italian fashion, and then an independent quatrain followed by an equally independent couplet. The singular cluster entitled "rondeaux," merits careful observation. Neither Wyatt's, nor even Surrey's, Sonnets are much likely to be read, except from curiosity; but if a prose writer may give advice to poets, they should be carefully studied.

The Elizabethan writers of Sonnets are of most unequal merit. Watson's compositions of eighteen lines in length seem scarcely qualified to enter the lists. Sidney's are very beautiful and regular, except as ending with the odious couplet. Why this should have been such a favourite in England, it is difficult to guess. The heroic couplet is seldom pleasant when we do not expect it; its beauties only come out in a full flow, as in Chaucer and Dryden; and, if one may venture even in so subordinate a point, to quarrel with the taste of Shakspeare, its sudden appearance at the end of his scenes is a defect. Daniel's sonnets are, like Sidney's, regular and beautiful, with this single deformity, which instead of rounding off, ties up the Sonnet in a hard knot. In one instance, solitary among those of his which we have read, he concludes according to rule. Constable and Barnes sometimes are regular in the two opening quatrains, but none from either poet, given by Mr. Dyce, in his pretty little selection of English Sonnets, conclude rightly. Some of Barnes's will repay perusal.

Paullo majora canamus. It was not to be supposed that Edmund Spenser could abstain from a form of composition so congenial to his pensive spirit, and to the Italian influence so predominant in his mind. His Sonnets are not perhaps the most successful of his poems; nevertheless they contain rare beauties both of thought and diction, and their form is peculiar, and well merits observation. The charm of recurring rhymes is beautifully brought out, but in a scheme quite different from the Italian. In the first nine lines, Spenser disposes the rhymes precisely as in his own stanza. The rhyme of the ninth, which of course is that of the eighth and sixth lines, is again taken up by the eleventh. This, of course, links the whole Sonnet well together, and along with so much of an improvement on Spenser, as departing, which he never does, from the concluding couplet, makes a very beautiful and eligible form. Indeed something like it should, we think, be adopted by English poets, whenever they see fit to dispense with a pause after the eighth line, a variation from Italian precedent for which we have already justified them; but to

which, when made, we think some of the other regulations ought to bend. If the sense be carried on, there seems no reason for an entire change in the rhymes. If the one be continuous, so we think ought to be the other. In Italy, the change of rhymes marked and developed a particular phase in the thought. The same thing may be, and is often done in England; but where the one feature is not, we should not, we conceive, be presented with the other. We have already admitted that Spenser's sonnets are by no means his happiest compositions; this done, we must enable such of our readers as may not be acquainted with them, to see something of their beauty, which, even with this allowance, is very great, and also to judge for themselves as to their peculiar form.

“ The doubt which ye misdeem, fayre love, is vaine,
That fondly feare to lose your liberty;
When losing one two liberties ye gayne,
And make him bond that bondage earst did fly.
Sweet be the bands, the which true love doth tye
Without constraint or dread of any ill:
The gentle bird feels no captivity
Within her cage; but sings and feeds her fill.
There pride dare not approach, nor discord spill
The league 'twixt them that loyal love hath bound:
But simple truth, and mutual good will,
Seeks with sweet peace, to salve each other's wound:
There fayth doth fearless dwell in brasen towre,
And spotlesse pleasure builds her sacred bowre.

“ Men call you fayre, and you doe credit it,
For that yourselfe ye daily such doe see;
But the true fayre, that is the gentle wit
And vertuous mind, is much more prays'd of me;
For all the rest, however fayre it be,
Shall turn to nought, and lose that glorious hew;
But only that is permanent and free
From frail corruption that doth flesh ensue.
That is true beautie: that doth argue you
To be divine, and born of heavenly seed;
Derived from that fayre spirit, from whom all true
And perfect beauty did at first proceed:
He only fayre, and what He fayre hath made;
All other fayre, like flowers, untimely fade.”

The series of Sonnets on the ruins of Rome having no recurrence of rhyme, need not be spoken of here; and, for the same reason, we must pass over one of the glories of English literature, the Sonnets of Shakspeare.

Donne, as many of our readers must know, was a writer of Sonnets. Like Sidney, he was regular in respect of the rhymes of the first two quatrains, and licentious in the remainder, always ending, however, with the couplet. Here, however, his resemblance to Sidney ceases. Whatever merits his Sonnets may possess, those connected with execution cannot be ranked among them. There is neither mental nor physical harmony; the discordance of the verse being, as indeed

in all cases it is, a type and symptom of the discordance of the thought. The same form was, however, patronized by a contemporary writer of far higher merit, one of the truest and sweetest of our poets,—by him whose very designation is delightful,—Drummond of Hawthornden. Nothing can well be richer, and withal more gentle, than the notes which he drew out of “the small lute” which has been engaging our attention. Dr. Southey,* Mr. Cattermole, and Mr. Dyce, all quote largely from him. If, when all is so divinely fair, we have a favourite among those we know, it is this.

TO A NIGHTINGALE.

Sweet bird, that sing'st away the early hours
Of winters past, or coming, void of care,
Well pleased with delights which present are;
Fair seasons, budding sprays, sweet smelling flowers;
To rocks, to springs, to hills, from leafy bowers,
Thou thy Creator's goodness doth declare,
And what dear gifts on thee he did not spare,
A stain to human sense in sin that low'rs,
What soul can be so sick, which by thy songs
(Attired in sweetness,) sweetly is not driven
Quite to forget earth's turmoils, spites, and wrongs,
And lift a reverend eye and thought to heaven?
Sweet, artless songster, thou my mind dost raise
For airs of spheres, yes, and to angels' lays.

We now come to those severely and majestically sculptured forms of beauty—the Sonnets of Milton. In their kind, there is nothing rivalling,—nothing like them in any language. They are most genuine products of their author's mind. We cannot read two lines of any of them without feeling that it is an utterance of Milton, and of no one else. From the literary and social relish of “Laurence, of virtuous father virtuous son,” to the tremendous thunder-peal, “Avenge, O Lord, thy slaughtered saints;” from the youthful and voluptuous richness of “O nightingale, that on yon bloomy spray,” to the severe and patient dignity of “Cyriack, this three years day these eyes, though clear;” and then the serene depth of bereavement revealed in “Methought I saw my late espoused saint,” there is one transcendent, lofty, and lonely mind manifested throughout. Through whatever medium the rays may pass, we feel at once that they emanate from “that mighty orb of song, the divine Milton.” They are the commencement, as we have already said, of what we consider the English Sonnet. Milton's was not a genius to decline rules however difficult. His familiarity with Italian, and his own unrivalled fineness of ear and sense of beauty, seem to have led him to discard the irregular and inharmonious forms of conclusion adopted by his predecessors with hardly any exceptions, and in nearly every one of his own Sonnets, to adopt either the strict Italian arrangement

* We were not aware, when we mentioned Giles Fletcher's great poem, in our September number, as being to be found in Mr. Cattermole's selection, that it is also in Southey's *British Poets*.

of rhymes in the tercets, or no otherwise to vary from it than he could have justified by sufficient Italian precedents. The subject of the pauses must, we think, have been considered by him. They are attended to in "When faith and love, which parted from thee never," and produce their full effect, a circumstance which can hardly be deemed accidental. The departure from them in the others must then be designed; and when we look at the blank verse structure of the sentences, and the consequent unlyric and meditative character of the whole composition, we shall, on the principles we have been laying down, consider him amply justified in the neglect.

Just as the best type of the English Sonnet was exhibited, was the cultivation of the art for a long while abandoned. There was nothing about it congenial to the French school of poetry, which came in with the Restoration, and which, while it probably contributed a good deal more than is commonly allowed to the perfection of the language, was too cold and conventional to be long a favourite with the generous mind of England. As soon as the reaction commenced, Italian literature seems again to have been studied, and the Sonnet to have once more been cultivated in English verse. We said, in our last number, that we were uncertain whether Gray's Sonnet on the death of West was not the only one between Milton's and Warton's. In Mr. Dyce's selection we have since found several pleasing ones by a poet of the name of Edwards, of which we have not succeeded in ascertaining whether all or any of them do or do not come before Gray's in respect of time. Without any great genius, Edwards seems to have had both a fine ear and a fine taste. His Sonnets are very regular, and the following will illustrate what we said in our last number, of the beauty which is inherent in a Sonnet that is really such, in the charm which must accompany successful obedience to the fundamental laws of the art.

ON A FAMILY PICTURE.

When pensive on that portraiture I gaze,
 When my four brothers round about me stand;
 And four fair sisters smile with graces bland,
 The goodly monument of happier days;
 And think how soon insatiate death, who preys
 On all, has cropp'd the rest with ruthless hand,
 While only I survive of that bright band
 Which one chaste bed did to my father raise;
 It seems, that like a column left alone,
 The tottering remnant of some splendid fane,
 'Scaped from the fury of the barbarous Gaul,
 And wasting time, which has the rest o'erthrown,
 Amidst our house's ruins I remain
 Single, unpropped, and nodding to my fall.

Gray's on the Death of West is too well known to stand in need of notice here, nor is there any thing about it, at any rate, to call for such notice. Its author was too accurate and scholarlike a man not to

prefer the regular model to any other, to which accordingly he has conformed, with the exception of the pause between the tercets.

Next in order comes Thomas Warton, who probably possessed a juster taste than any of his coevals, and who, perhaps, has given a greater impulse to English literature than it has often fallen to the lot of one man to accomplish. His elegant and ingenious Sonnets will always rank high among English ones; though his native genius was not individual and vigorous enough to render them specimens of the full beauty of which the Sonnet is susceptible.

In the Sonnets of Bampfylde,—an unfortunate man of genius, of whose performances in this kind Mr. Dyce gives many specimens, and of whom in the notes we find a short account,—will be seen something of the progress English poetry was making in the latter part of last century.* The increasing cultivation of the Sonnet alone was a healthy symptom; and in the writer to whom we now refer, we find a confidence in individual impulse, and a fearless *reality* of imagery—a confidence “in common things that round us lie,” as fit for a poet’s uses; all of which have since come out in full vigour, and produced a very marked poetical epoch.

From this time to the present, Sonnets, both regular and irregular, have multiplied upon us; and the writers of most of them are so well known that we need say little about them. Foremost, of course, is the foremost English poet of the age. Mr. Wordsworth’s Sonnets are a new epoch in the history of this branch of art, a new manifestation of the scope and powers of the Sonnet. Never before had it been made the vehicle of so great a body of thought, and such varieties of impulse and meditation; never in English had language been made to move with such freedom and elasticity, amid the necessary trammels it imposes; never had such delicacies of feeling and fancy found transparent utterance within its limits. And all Mr. Wordsworth’s Sonnets are Sonnets indeed. He never writes without law—taking care that the rhyme of his first line, at least, should recur in the appointed places throughout the octave, and very frequently doing the same in regard to the second. He is less particular in his management of the tercets.

A poet like Wordsworth is creative indeed, not only as ποιητής, but as exemplar. Apart from the value of his own works, seldom has any one evoked more poetical power in others, and given it its true direction. His eminent success in the Sonnet has, of course, stimulated many followers in the same track. We not long ago called attention to him whom we think the most distinguished, next to himself, in his management of the Sonnet. We will now bring before our readers a poet little known beyond the circle of his friends, but most deserving of a wider reputation. Mr. Charles Tennyson’s name† has made but little way, having neither encoun-

* These Sonnets were published in 1778.

† He has since taken the name of Turner. The volume from which we quote is entitled, “Sonnets and Fugitive Pieces,” by Charles Tennyson, Trin. Coll. Cambridge. Bridges, Richardson. 1830.

tered in the world the panegyric or the opprobrium with which his brother's has been visited. He published, however, a few years ago, a small volume of Sonnets, which, if they did not make a noise in the world, earned the higher distinction of being read with interest and admiration by Coleridge. Some of them were pronounced by that great man to combine the beauties of Wordsworth's and Southey's Sonnets. Properly speaking, they do not belong to the subject of this Essay, inasmuch as they pay little attention to the rules for the recurrence of rhyme.* Their beauty is, however, so very great, that we cannot but wish to let our readers share something of it with us.

TO THE NIGHTINGALE.

O honey-throated mourner of the grove,
That in the glooming woodland art so proud
Of answering thy sweet mates, in soft or loud,
Thou dost not own a note we do not love.
The moon is o'er thee, laying out the lawn
In mighty shadows,—and the twilight skies,
Imbued with their unutterable dies,—
A thousand hues from summer sources drawn.
While wandering for the dreams such seasons give,
With lowly steps, through this transcendent scene,
The poet weeps for joys that fled yestreen,
And stayed not here to bless this purple eve,—
Too lately fled, and brought him here to grieve
In passionate regret for what hath been.

AUTUMN.

The softest shadows mantle o'er his form,
And the curved sickle in his grasp appears,
Glooming and brightening,—and a wreath of ears
Circles his sallow brow,—while the angry storm
Gusts down at intervals; about him stray
The volant sweets o' the trailing mignonette,
And odours vague that haunt the year's decay.
The crush of leaves is heard beneath his feet,
Mixed, as he onward goes, with softer sound,
As though his heels were sinking into snows.
Eftsoons a sadder landscape opens round,
With here and there a latter-flowering rose—
Child of the summer hours—but blooming here,
Far down the vista of the fading year.

MARTIAL ARDOUR IN AGE.

And if ye marvel that mine eye doth glow,
Now every pulse of fervid youth is lost,
Ye never heard the kingly trumpets blow,
Nor felt the fieldward stirring of a host,
Nor how the bayonet assures the hand
That it can never fail. While Death doth stand
Amid the thunders of the reckless drum,
And the loud scorn of fifes, ashamed and dumb.

* He has one peculiarity, which is, frequently to dispose his rhymes aright in the tercets, though never in the quatrains.

Nor when the noble revel dies away,
How proud they lie upon the stained mould,
A presence too majestic to gainsay.
Of lordly martial bearing, mute and cold,
Which honour knows o' the instant, such as lay
On Morat late, or Marathon of old.

Hung on the shower that fronts the golden west,
The rainbow bursts like magic on mine eyes,
In hues of olden promise there imprest,
Frail in its date, eternal in its guise;
The vision is so lovely, that I feel
My heart endued with beauty like its own,
And taking an indissoluble seal
From what is here a moment and is gone.
It lies so soft on the full-breasted storm,
New born o' the middle air, and dewy pure
And tricked in Nature's choicest garniture,
What can be seen of lovelier dye or form?
While all the groves assume a ghastly stain
Caught from the leaden wrack and shining rain.

We have now finished the task we have proposed to ourselves, and shall rejoice if we have succeeded in impressing any young poet who may aspire to the Sonnet, with the importance of conformity to rule. That in the hands of such a poet as him from whom we have just quoted, much of the characteristic beauty of the Sonnet may be produced, when many of its most important rules are neglected, the facts undoubtedly testify. But the full character cannot thus be exhibited, and experience has shown that our language presents no difficulty to that amount of obedience which we have taken upon ourselves to prescribe. And none serve the muses well or worthily, or, to speak more directly to the purpose, none cultivate art in a proper spirit, who will not labour after perfection; who will not, like our wise and good forefathers, reverently finish every corner of their very humblest offerings to God, their smallest contributions to the good of mankind.

NOTICES OF BOOKS.

Account of Koonawur in the Himalaya. By the late CAPT. A. GERARD. 1 vol. 8vo. J. Madden and Co. 1841.

THESE travels have the *prima facie* merit of not appearing in the shape of a cumbrous and magnificent hot-pressed quarto, in which, ten to one, the most copious and irksome details of the mere journey are a substitute not only for spirit of style, but for the more desirable dryness of research and scientific observation. They are the results of unpretending labour, and have given to our Indian government most accurate knowledge of portions of the Himalayan world hitherto quite unknown. The regions between the Caspian and the Indus, those lying

beyond the Oxus, or formed by the chains and roots of the Himalayah, cannot be sufficiently studied by Englishmen, if only for this, that they are susceptible of tenfold their present commerce with us. But to establish peaceful relationships and political influence there, is not only to attain benefit, it is to ward off danger; for the races which may be made ours by commercial interest, and on whom we may confer such inestimable benefits of religion, knowledge, and refinement, *will* fall under some one great guiding political influence,—they will either be for us or against us, either the most inexhaustible of markets, or the most galling source of intrigue, danger, expenditure, and wars. The scientific use of these nations for her ends by Russia, is much more to be dreaded than the perfectly possible, but for many a day very improbable, march of her own soldiers towards our frontier.

Such men as Captain Gerard are the pioneers to Britain's far different designs. His geographical observations are most minute, and from several traits we should think he must have been well calculated to report on the commercial resources, on the lines of traffic, and the wants and habits of the countries he visited.* For these ends, as for all others, moral qualifications are not the least essential; and Captain Gerard's sober but hearty testimony to the characters of those whom he went to study, not only speaks well for them, but makes us pretty sure that the great point,—a favourable impression of *us*, as seen in the demeanour and character of our representative,—has been fully attained, and that a sound foundation for future intercourse has been laid. We were somewhat surprised, and not a little gratified, at his estimate of the Koonawurees, who are, he tells us,—

"Generally of a dark complexion, but good looking, and some of them with ruddy faces; they are well made and muscular, and their stature from five feet five inches, to five feet nine inches. They are frank, active, generous, hospitable and *highly honourable in their dealings*. Thieves and robbers are unknown, and a person's word may be implicitly relied on in anything regarding money matters. They have not the least distrust or suspicion."—P. 76.

Of this state of manners Captain Gerard gives several very remarkable instances, showing at the same time that it is not to be accounted for by mere ignorance or primitive seclusion, since they "pride themselves upon their country, and know well how superior they are to the other mountaineers." "It is only the natives of Koonawur that can be trusted with money, or any message of importance: most of the officers of court, and nearly all the attendants on the Rajah are from this part of Burchur."

This in a race whom he describes as "all traders" is surely remarkable. We fear the "far west" may yet here and there pick up a few "*notions*" from the far east not so much to be despised. Goitres and Polyandry are considerable deductions, to be sure, from the pleasant picture given us of their physical and moral state; but we believe that the most perverted views of marriage, give in heathen

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Still more remarkable is his account of the Tartar race, occupying a portion of the same territory, and extending of course over those regions bordering on the Chinese empire which he visited. Mild, frank, and manly, he ended with thinking them even a finer race than the Koonawurees. The perfect obedience shown to the orders from Peking, touching the admission of foreigners, even on those remote frontiers, is very remarkable:—

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dry that the deposit of vapours in the form of snow is considerably less than in the lower and more southern range,—of the sky almost black at mid-day,—“blacker than night,” and pouring down almost intolerable excess of light,—of the moon, and even the *sun*, like a plate of perfectly defined metal let in on some dark surface, diffusing round them not even the smallest fringe of rays,—of the great passes, and the vast torrents crossed by airy lines of rope, or tracked by tottering balconies of rude timber, and steps scarcely more than scratched in the headlong precipice; these and many other pictures are presented to us in a manner effective in proportion to its unpretendingness. The aridity of the piercing air is frequently such as to dry up every thing, twisting the boards of books, for instance, more effectually than the greatest heat in the plains of India.

This posthumous work, though left in quite an unfinished condition, and though scarcely to be recommended as agreeable reading, certainly bears out the tribute of an eminent foreigner to the “Drei Gebrüder Gerard,” as men doing their work “auf die wahrhaft kühnste und unermüdeste Weise.” The German standard of *unweariedness* is somewhat high, and we cannot pretend to add emphasis to the compliment.

Pictures of Christian Life. By ROBERT ARIS WILLMOTT, B. A.
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If Mr. Willmott would restrain his pen, till he has undergone a course of patient theological study, we have little doubt that he would then become a valuable writer.

Letters from Abroad to Kindred at Home. By MISS SEDGWICK.
London: Moxon. 2 Vols. 8vo. 1841.

THIS is a better book than we expected; less vulgar and less anti-English. First impressions are proverbially most important; and Capt. Basil Hall has in this instance the credit of creating one very favourable to the national character. He did the good service also of furnishing Miss Sedgwick with introductions, which were calculated to confirm what he had been the first to impress.

From England Miss S. pursues the usual “grand tour” of Antwerp, Frankfort, Switzerland, Milan, Rome, Naples; from all of which places she gives us the benefits of her thoughts, which, if they are not pro-

found, are at least agreeably conveyed. The principal passion of this traveller appears to be that of making the acquaintance of literary people; the result of which is to give a degree of piquancy to the volumes which mere inanimate nature or art fails oftentimes, in the description, to impart.

In religious views, Miss Sedgwick appears to be a liberal Dissenter.

Lights and Shadows of London Life. By the Author of "*Random Recollections of the Lords and Commons*," "*The Great Metropolis*," &c. &c. In 2 vols. London: Saunders & Otley, 1842.

THESE volumes open with a chapter on "Quackery;" and, upon the well-known philosophical principle that "who drives fat oxen must himself be fat," we should conceive no one better calculated than our author to treat the subject. He is indeed a "quack" of the *first water*: and when Dr. Johnson defined the verb to quack "to cry as a *goose* or *duck*: to be boisterous or *chatteringly vain*;" he must, we apprehend, have made prophetic reference to Mr. Grant. In reviewing so trumpery a performance, it may almost seem out of place to notice the objections, in point of principle, which lie against works of this nature. To charge the professed book-maker with pandering to the most corrupt taste of the scandal-monger, would be to waste words. To expose the folly of a person who seriously recommends the establishing a Society for procuring "pious female servants," upon the payment of a fee of one shilling for each person when suited—and the publication of a series of tracts "pointing out not only their duty on religious grounds to be faithful, honest, cleanly, industrious, civil, and respectful, but shewing to them how creditable such a course of conduct would prove to themselves, and how largely it would conduce to their own comfort and well-being;"—would be to argue upon a false premise; for it would assume that the author was a reasonable creature; or cared one farthing for female servants.

It will be more to the purpose to assure our readers, in one word, that the book is offensive and stupid to a degree beyond conception. It is really marvellous that a person who, no doubt, is well acquainted with the ways and means of London low life;—and who scruples not to give what piquancy he can to his narrative by a free use of names and yet more attractive initials and blanks—should have failed in making at least two lively volumes, on such a subject; but so it is.

But enough of this disgusting writer. His whole work, from the title-page (which falsifies the date), to the colophon, is one continual imposture. We do not wish to be unjust to Mr. Grant; but we cannot but think that there *is* a motive for particularizing Messrs. So and So, as the best Shirt-makers, or Tavern-keepers, or the like: and that, when he states the number of hands employed by another House, he is influenced by something more than a mere passion for statistics.

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Letters from Abroad to Kindred at Home. By MISS SEDGWICK.
London: Moxon. 2 Vols. 8vo. 1841.

THIS is a better book than we expected; less vulgar and less anti-English. First impressions are proverbially most important; and Capt. Basil Hall has in this instance the credit of creating one very favourable to the national character. He did the good service also of furnishing Miss Sedgwick with introductions, which were calculated to confirm what he had been the first to impress.

From England Miss S. pursues the usual “grand tour” of Antwerp, Frankfort, Switzerland, Milan, Rome, Naples; from all of which places she gives us the benefits of her thoughts, which, if they are not pro-

found, are at least agreeably conveyed. The principal passion of this traveller appears to be that of making the acquaintance of literary people; the result of which is to give a degree of piquancy to the volumes which mere inanimate nature or art fails oftentimes, in the description, to impart.

In religious views, Miss Sedgwick appears to be a liberal Dissenter.

Lights and Shadows of London Life. By the Author of "*Random Recollections of the Lords and Commons*," "*The Great Metropolis*," &c. &c. In 2 vols. London: Saunders & Otley, 1842.

THESE volumes open with a chapter on "Quackery;" and, upon the well-known philosophical principle that "who drives fat oxen must himself be fat," we should conceive no one better calculated than our author to treat the subject. He is indeed a "quack" of the *first water*: and when Dr. Johnson defined the verb to quack "to cry as a goose or duck: to be boisterous or *chatteringly vain*;" he must, we apprehend, have made prophetic reference to Mr. Grant. In reviewing so trumpery a performance, it may almost seem out of place to notice the objections, in point of principle, which lie against works of this nature. To charge the professed book-maker with pandering to the most corrupt taste of the scandal-monger, would be to waste words. To expose the folly of a person who seriously recommends the establishing a Society for procuring "pious female servants," upon the payment of a fee of one shilling for each person when suited—and the publication of a series of tracts "pointing out not only their duty on religious grounds to be faithful, honest, cleanly, industrious, civil, and respectful, but shewing to them how creditable such a course of conduct would prove to themselves, and how largely it would conduce to their own comfort and well-being;"—would be to argue upon a false premise; for it would assume that the author was a reasonable creature; or cared one farthing for female servants.

It will be more to the purpose to assure our readers, in one word, that the book is offensive and stupid to a degree beyond conception. It is really marvellous that a person who, no doubt, is well acquainted with the ways and means of London low life;—and who scruples not to give what piquancy he can to his narrative by a free use of names and yet more attractive initials and blanks—should have failed in making at least two lively volumes, on such a subject; but so it is.

But enough of this disgusting writer. His whole work, from the title-page (which falsifies the date), to the colophon, is one continual imposture. We do not wish to be unjust to Mr. Grant; but we cannot but think that there is a motive for particularizing Messrs. So and So, as the best Shirt-makers, or Tavern-keepers, or the like: and that, when he states the number of hands employed by another House, he is influenced by something more than a mere passion for statistics.

1. *The Winter's Tale. To which is added, Little Bertram's Dream. With Plates.* London: Burns. Square 16mo. Pp. 155.
2. *The Little Cousins.* London: Burns. Pp. 212.

WE notice these two little books as much for the purpose of directing attention to the want which has called them forth, as with any intention of pronouncing upon their merits. The literature of the Nursery, no less than of the School, and the Mechanics' Institute, has been altogether in incompetent and unsound hands. We welcome these volumes as an attempt to do for the infant race, what the Englishman's Library, and other kindred publications which have followed in its wake, are doing for minds in higher stages of advancement. Children's books, of late years, have been divided into two classes: the one being conceited and conceit-engendering compendiums of science, or natural history; the other vehicles of unsound religious sentiment: but neither assisting in the great object of early education, the training of the infant mind in habits of truth, obedience, and sincerity. We are indebted to the accomplished authoress of "*Cousin Rachel*" for a return to a better system; and the second of the two volumes, placed at the head of this notice, is written after that model, detailing in simple language the petty history of two nurseries.

"*The Winter's Tale*" occupies the equally appropriate province of imagination, which is here approached through the medium of our own domestic history. The scene being laid in the second century, affords opportunity for contrasting the Roman with the British, and the Pagan with the Christian character, and supplies abundance of incident. The language is, perhaps, scarcely so simple as might be desired. "*Little Bertram's Dream*" appears to us rather devoid of point.

The English Maiden. London: G. Bell. 1841. 12mo.

A VERY spruce rose-coloured volume, with the above title, having been sent us to review, we began very industriously to read it from the beginning. At page 5 we came to this sentence, "It is in a true and genuine marriage that the perfection of human nature consists, and true marriage is neither more nor less than this:—The intellect of the male conjoins itself with that of the female by its affections, thus losing itself in its like in her; and the affections of the female become conjoined with their like in the male, by the medium of her intellectual power, and thus they are no more twain but one flesh." We can only hope that it is not necessary for all "*English Maidens*" to enter into such metaphysical philosophy. And as for disturbing the peace of Darby and Joan with such severe speculations in their old age, it is positively cruel. We think however that such a scientific definition may perhaps not be without its influence upon Miss Martineau; for great as is her learning she may not have been aware

that what she has despised as a vulgar passion could be thus philosophically accounted for : and if the Poor Law Commissioners were once convinced of this theory it would be quite impossible that they should any longer insist upon the separation between man and wife. They doubtless in their simplicity have only looked upon marriage as a Christian ordinance.

"The Christian Magazine," (No. 1. for September, London, Rivingtons; Manchester, Simms and Dinham,) is a decided improvement upon every thing that has yet been attempted in the class of cheap Religious Periodicals. The style is free from that forced condescension which is so repulsive in many publications intended for the labouring classes; and a higher tone of feeling is apparent throughout. At the same time we must observe that the writing is rather slovenly; and the poetry, both original and selected, of inferior quality. Those who have seen the last number of the "Cottagers' Monthly Visitor," will agree with us in thinking that some new Magazine was wanting in this department.

A Mr. Barton "B. A. of Cambridge," has been lecturing at Exeter Hall, with a view to forming an Association for "promoting practical Christianity in our institutions, laws, government, and in public and private society." Has this volunteer Lecturer no friend who can tell him that the Son of God came upon earth to establish, not *an*, but *the* Association which is to accomplish, so far as human self-will and frailty will permit, the very objects which he proposes? It is one of the worst practical evils resulting from the present lax notions upon the nature of the Church, that the idea of self-government and authoritative action is quite lost sight of: men have no idea of the Church being so much as competent to act.

Dodd's "Peerage, Baronetage and Knightage, for Great Britain and Ireland," (London, Whittaker,) includes, at half the usual price of such volumes, an account as well of the Bishops, the Judges, the Privy Council and the eldest sons of Peers, as of the orders more directly specified in the title of the book.

Mr. Parker of West Strand, London, has published a series of twelve "Bible Maps," intended to illustrate the various periods of Scripture History. Each map is accompanied with an explanatory notice. The maps appear fairly executed, and may be useful in classical or commercial schools. The price also is moderate. It is time that the Christian Knowledge Society took some steps to improve the wretched map of Palestine, which they published for the use of National Schools.

Under the title of "Gems of Sacred Poetry," two very pretty volumes have just been published, (Parker, London,) to which, had the editor possessed a little more taste and principle, we should gladly have awarded praise. The first volume contains a fair selection from the elder English Poets; but by a strange incongruity, the favourites of the editor among moderns, are Barbauld, Barton, James Montgomery, Watts, and writers of this stamp. That the same persons who appreciate the former can have any taste for the latter, it is impossible to suppose. To attempt then to catch a few Dissenting purchasers, by the admixture of these names, is we think an artifice unworthy of a respectable editor or publisher. It is really an insult to Wordsworth, Coleridge, &c.—to say nothing of the ancients, to place them in such company.

The proprietors of the Encyclopædia Britannica have published the articles on Poetry, Modern Romance, and Rhetoric, in one octavo volume. The treatises appear, upon a cursory review, to be carefully written; though we confess that we had rather see them proceeding from our own Universities than from Edinburgh and Glasgow.

We would desire most anxiously to impress upon those who are engaged in the excellent work of supplying books for the young, the necessity of exceeding caution, that they do not in any way transgress the limits of a sound and sober theology. It is one of the most painful parts of a reviewer's office to find faults in books, which in the main he approves. At the same time it is a duty from which he may not shrink. Such have been our feelings, in reading a little volume called "Christian Lyrics, for young persons of the Church of England," (Burns.) The poetry for the most part is good, and the tone of feeling better. But we are constrained to condemn the practice of attempting to reach the imagination of young Church people, through the medium of ecclesiastical ceremonies which are foreign to our communion. We shall extract two stanzas which offend in this matter; (indeed the former *seems* to offend more seriously in doctrine;) in the hope that the authoress may be induced to alter them on the first opportunity.

"Behold! the bread of heaven!
Take eat; *it is thy God*—
Beneath the sacred symbol given
Of bread all pure from *earthly leaven*,
Yet ate with feet unshod."

To speak of the element of bread as "*our God*," appears to us, we must confess, to be absolute transubstantiation. The second passage which we have underlined is explained in a note, by the Roman Catholic custom of using unleavened bread in the Holy Eucharist: as are the lines which follow, by reference to another well known custom in that Church:

The cross still moist upon his brow,
The milk and honey on his lip,
Filled with the strength of his new birth,
The young regenerate Christian stands."

We have glanced with some interest over the *Archæologist*, No. II., a periodical which has just been set on foot to give one impulse more to the Architectural movement which is taking place. The article on Mr. Pugin's book is intelligent and piquant, but the writer must excuse our taking for granted that he is a very young man, and telling him he has yet much to learn. First, he must get rid of the gothic bigotry which he has imbibed from Mr. Pugin. The opinion (in which we fully concur) that gothic is the best Church architecture, and one of the finest outgrowths of Christian genius, does not oblige us to see no merit in the beautiful Italian churches with which Wren has adorned London, or absurdly to deny their ecclesiastical character. Do Mr. Pugin and his reviewer consider St. Peter's, at Rome, a pagan building?

"Washington: an Essay," by M. Guizot, translated from the French, by Paul Parnell, Esq. (London, Painter,) is a work by an author too well known to render any observations necessary on the character of his writings. The translator has done his part well, and appears to have rendered the meaning of his author with spirit and fidelity. We cannot, however, sympathize with the object of the work itself: nor can we agree with the author in his estimate of the character of Washington.

Among reprints, we have to record, with thankfulness, 1. A new edition of Dean Comber's Works, which no theological library should be without, in five vols, by the Oxford University Press: 2. our old friend, "The Whole Duty of Man," published by Mr. Pickering. We should like to know the date of the last *private* Edition of this book:—3. the fourth volume of Bishop Andrews, in the "Anglo-Catholic Library."

We are pleased to see that the second edition of Archdeacon R. Wilberforce's "Five Empires," contains, besides two illustrative maps, an increase of matter without any addition being made to the price. We hope that this invaluable manual of ancient history will find its way forthwith into all schools—whether Classical or Commercial.

The prolific pen of Mr. Cooper has produced another novel, called "The Deerslayer." The scene is laid among the Indians and semi-Indians of the frontier. Here, if anywhere, one can endure to meet him; though it is by no means a comfortable reflection to the reader, that the price of his amusement is the enriching of one who, above all his countrymen, has abused and libelled England.

"Lay Sermons on the Theory of Christianity, by a company of Brethren—No. I. The Fidianism of St. Paul, by Victorious Analysis." (Smith, Elder and Co. 1841.) We usually keep *Sermons* for a sort of peroration to our remarks; but those now before us not being *Sermons* in the ordinary sense of the word, we notice them now. The title-page testifies after what model the style is fashioned; and an opening address to the reader, informs him that the sermons in question are delivered to, and by, a small *coterie* of *undergraduates*, we presume. We are not sure, however, how far this is to be taken literally. The writer of No. I. is probably a very young man, and we trust will find better things to do than to take off Mr. Carlyle. That he imitates very cleverly, we admit; but all the fascinations of his original of necessity disappear in an imitator. The reverence, too, of writing on sacred subjects, and exercising gifts of mimicry at the same time, is more than questionable.

"A Few Words on the Athanasian Creed, &c. by a Bishop's Chaplain," (Parker, 1841,) are, we hope, by a Bishop's *examining* Chaplain.—The author applies much information and intelligence to the elucidation of one or two of our authoritative formularies.

No. VII. of "The Reformer" consists of a letter entitled "No Popery," by "an English Catholic," dated from Newcastle upon Tyne, on the last eve of St. Bartholomew. It is sensible and orthodox, and points out, with much cogency, one or two of the various ways in which the popular perversions of the Protestant spirit do but repeat, in another form, the corruptions of Popery. We cannot see however on what grounds the author feels called on to drag into his pages certain proceedings of one of our prelates, of which we strongly suspect he (the author) is no competent judge. If he would read St. Cyprian, whom he quotes page 4, he will see that the Bishop of Rome's primacy, in the early Church, had some connexion with his succession from St. Peter; however little it resembled the monstrous claims which subsequent Popes have founded on that succession. No. VIII. seems very excellent.

A course of Tracts has been commenced by the Rev. W. C. Cotton,—entitled "Short and Simple Letters to English Folks"—Rivingtons, 1841. We believe the author is on the wing for New Zealand, and that he will deserve our thanks for leaving this little legacy behind him.

We ought to have sooner noticed Dr. Dorr's (of Philadelphia,) Sermon preached in Christ Church in that town, on occasion of the death of the late President of the United States.

The Rev. W. Sergison, Rector of Slaughtam, has published a Sermon, entitled "Confirmation the Sign of Christian Manhood." King, Brighton, 1841. The title gives promise of orthodoxy.

A selection has been made by Mr. Newman from the first four volumes of his Parochial Sermons; the more practical and less controversial ones being, for the most part, chosen. We need not enlarge on the utility of this book.

A volume of "Village Sermons" has also appeared from the pen of the Rev. F. Jones, Curate of Moreton Pinkney—(Burns, 1841) written in a plain useful style, and setting forth orthodox doctrine.

We recommend to notice two handsome Lithographic Views, shewing the exterior and interior of the new parish church at Leeds. Green, Leeds, 1841. That of the interior, which represents the choir and chancel, is particularly worthy of attention.—The long expected volume, containing the Sermons delivered on occasion of the Consecration, is we hear on the eve of publication.

MISCELLANEOUS.

[The Editor is not responsible for the opinions expressed in this department.]

SERVICE PERFORMED AT THE CONSECRATION OF CRAMP RINGS.

SIR,—In the pages of the CHRISTIAN REMEMBRANCER for October, 1837, (vol. xix. pp. 628-9,) I had the pleasure of inserting a copy of "The Ceremonies for the Healing of them that be diseased with the King's Evil, used in the time of King Henry VII." I shall now beg permission to add another document of similar character, and not less curiosity—"The Office of Consecrating Cramp Rings."

My attention was originally drawn to the *former* of these services, on finding it, (as I stated at the time,) inserted in a Prayer-book, of so recent a date as 1708. It was originally composed in Latin, and is so given (but with the rubrics, if I may so speak, in English,) in the last vol. of Wilkins's Concilia, Reg. Caroli I. ann. 1630, p. 476, under the following title: "A Proclamation for the better ordering of those who repair to the Court for the Cure of the Disease called the King's Evil."* It is a somewhat remarkable fact, that a copy of this service in Latin, was inserted by the late Edward Irving in *The Morning Watch*, (vol. v. p. 225,) at the time when the alleged revival of miracles among his followers was exciting so strange a sensation. The document is there represented by a correspondent, as "published by authority in the time of James the Second," and "bearing date 1686."

The *latter* service is also preserved in Latin, with English rubrics, in the same volume of Wilkins, Reg. Mariæ, ann. 1554, p. 103; headed as follows: "Officium Consecrationis Annulorum, qui Anglice *Cramp-Rings* dicuntur."† The formulary is taken (according to the acknowledgment of the editor), from the MSS. in the library of R. Smith, of London, printed in Burnet's History of the Reformation, (vol. ii. Appendix, No. 25, p. 414, ed. 1829, 8vo,) where the title appears—"Certain Prayers to be used by the Queen's Highness in the Consecration of the Cramp-Ring." Burnet alludes to the subject *twice*, at least, in the body of his work. *First*, in a correspondence between Gardiner and Ridley, (vol. ii. ann. 1547.) The Romanist remarks, "The late king used to bless cramp-rings, both of gold and silver, which were much esteemed every where; and when he was abroad, they were often desired from him. This gift he hoped

* Reference is also made to An Enquiry into the Antiquity and Efficacy of Touching for the King's Evil, with a Collection of Records. By William Becket. Lond. 1722, 8vo. There is also an odd sort of pamphlet, with an odd sort of title, Ostenta Carolina, or Political Discoveries, showing that the Rickets and the King's Evil shall vanish, through the Mercy of God and King Charles II. By John Bird. Lond. 1661, 4to.

† Wilkins remarks:—"D. Becket, in Tractatu Anglico, of the *King's Evil*, ceremoniam hanc annulos consecrandi ab Henrico VIII. et centenio ante eum annis, a decessoribus ipsius, regibus Angliæ, usitatum fuisse dicit."

the young king would not neglect." Burnet had never seen the answer written by the reformer; but in allusion to the letter of Gardiner, he observes: "The thing most remarkable here is about these cramp-rings, which King Henry used to bless, of which I never met with any thing before I saw this letter; but since I understand the office of blessing these rings is extant, as it was prepared for Queen Mary's use, (as shall be told in her reign,) it must be left to conjecture whether he did it as a practice of former kings, or whether, upon his being made supreme head, he thought fit to take on him, as the pope did, to consecrate such things, and send them about; where, to be sure, fancy and flattery would raise many stories of the wonderful effects of what he had so blessed.—Pp. 24, 25. The *other* passage occurs in allusion to a letter addressed to Gardiner, by Anne Boleyn, in 1559, (vol. ii. ann. 1555.) The writer of the letter (preserved in the appendix to vol. ii. No. 24, p. 413,) says, "Mr. Stephens, I send you here cramp-rings, for you and Mr. Gregory, and Mr. Peter, praying you to distribute them as you think best." Upon which Burnet remarks, "There is a particular in this letter, which corrects a conjecture, which I set down in the beginning of the former book, concerning the cramp-rings that were blessed by King Henry, which I thought might have been done by him after he was declared head of the Church. That part was printed before I saw this letter; but this letter shows they were used to be blessed before the separation from Rome, for Anne Boleyn sent them as great presents thither. The use of them had been, it seems, discontinued in King Edward's time; but now under Queen Mary it was designed to be revived, and the office for it was written out in a fair MS., yet extant, of which I have put a copy in the collection. But the silence of the writers of that time makes me think it was seldom, if ever, practised."—Pp. 644, 645.

I have now only to add, that neither of these documents is given by the Principal of St. Alban's Hall, Oxford, in his late collection of the *Documentary Annals of the Church of England*, 2 vols. 8vo; but they may both be seen (where few would think of looking for any thing of the sort), in *The Literary Museum, or Ancient and Modern Repository*, edited by F. G. Waldron, Lond. 1792, 8vo. The former, I suspect, was the copy from which the edition in *The Morning Watch* was really printed, as it bears the same imprint and date. And the Advertisement says, "This ritual, and the annexed ceremonial, are printed from a small volume containing them both; the latter in MS., late in the possession of A. C. Ducarel, LL.D."

Yours very truly,

PASTOR ECCLES. ANGL.

THE CEREMONIES OF BLESSING CRAMP-RINGS, ON GOOD FRIDAY, USED BY THE CATHOLIC KINGS OF ENGLAND.

The Psalm, Deus misereator nostri, &c., with the Gloria Patri:—

MAY God take pity upon us, and bless us: may He send forth the light of his face upon us, and take pity on us.

That we may know thy ways on earth : among all nations thy salvation.

May people acknowledge thee, O God : may all people acknowledge thee.

Let nations rejoice, and be glad, because Thou judgest people with equity : and dost guide nations on the earth.

May people acknowledge Thee, O God, may all people acknowledge Thee : the earth has sent forth her fruit.

May God bless us, that God who is ours : may that God bless us ; and may all the bounds of the earth fear Him.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever : and for ever and ever. Amen.

Then the King reads this Prayer :—

Almighty, eternal God, who by the most copious gifts of thy grace, flowing from the unexhausted fountain of thy bounty, hast been graciously pleased, for the comfort of mankind, continually to grant us many and various means to relieve us in our miseries, and art willing to make those the instruments and channels of thy gifts, and to grace those persons with more excellent favours, whom thou hast raised to the royal dignity ; to the end that as by Thee they reign, and govern others : so by Thee they may prove beneficial to them ; and bestow thy favours on the people : graciously hear our prayers, and favourably receive those vows we pour forth with humility, that thou mayest grant to us, who beg with the same confidence, the favour, which our ancestors by their hopes in thy mercy have obtained : through Christ our Lord. Amen.

The Rings lying in one Basin or more, this Prayer is to be said over them :—

O God, the Maker of heavenly and earthly creatures, and the most gracious restorer of mankind, the dispenser of spiritual grace, and the origin of all blessings ; send down from heaven thy Holy Spirit the Comforter upon these rings, artificially framed by the workman, and by thy great power purify them so, that all the malice of the foul and venomous serpent be driven out ; and so the metal, which by Thee was created, may remain pure, and free from all dregs of the enemy, through Christ our Lord. Amen.

The Blessing of the Rings.

O God of Abraham, God of Isaac, God of Jacob, hear mercifully our prayers. Spare those who fear Thee. Be propitious to thy suppliants, and graciously be pleased to send down from heaven thy holy Angel : that he may sanctify + and bless + these rings : to the end they may prove a healthy remedy to such as implore thy name with humility, and accuse themselves of the sins which lie upon their conscience : who deplore their crimes in the sight of thy divine clemency, and beseech with earnestness and humility thy most serene pity. May they, in fine, by the invocation of thy holy name become profitable to all such as wear them, for the health of their soul and body, through Christ our Lord. Amen.

A Blessing.

O God, who hast manifested the greatest wonders of thy power by the cure of diseases, and who wert pleased, that rings should be a pledge of fidelity in the patriarch Judah, a priestly ornament in Aaron, the mark of a faithful guardian in Darius, and in this kingdom a remedy for divers diseases, graciously be pleased to bless + and sanctify + these rings, to the end that all such who wear them may be free from all snares of the devil, may be defended by the power of celestial armour; and that no contraction of the nerves, or any danger of the falling-sickness, may infest them, but that in all sort of diseases by thy help they may find relief. In the name of the Father, + and of the Son, + and of the Holy Ghost, +. *Amen.*

Bless, O my soul, the Lord: and let all things which are within me praise his holy name.

Bless, O my soul, the Lord: and do not forget all his favours.

He forgives all thy iniquities: He heals all thy infirmities.

He redeems thy life from ruin: He crowns thee with mercy and commiseration.

He fills thy desires with what is good: thy youth like that of the eagle shall be renewed.

The Lord is He who does mercy: and does justice to those who suffer wrong.

The merciful, and pitying Lord: the long-sufferer, and most mighty merciful.

He will not continue his anger for ever: neither will He threaten for ever.

He has not dealt with us in proportion to our sins: nor has He rendered unto us according to our offences.

Because according to the distance of heaven from earth: so has He enforced his mercies upon those who fear Him.

As far distant as the east is from the west: so far has He divided our offences from us.

After the manner that a father takes pity of his sons: so has the Lord taken pity of those who fear Him: because He knows what we are made of, He remembers that we are but dust: man like hay, such are his days: like the flower in the field, so will he fade away.

Because his breath will pass away through him, and he will not be able to subsist: and it will find no longer its own place.

But the mercy of the Lord is from all eternity: and will be for ever upon those who fear Him.

And his justice comes upon the children of their children: to those who keep his will.

And are mindful of his commandments: to perform them.

The Lord in heaven has prepared himself a throne, and his kingdom shall reign over all.

Bless ye the Lord, all ye angels of His, ye who are powerful in strength, who execute his commands, at the hearing of his voice when He speaks.

Bless ye the Lord, all ye virtues of His: ye ministers who execute his will.

Bless ye the Lord, all ye works of His, throughout all places of His dominion: my soul, praise thou the Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, so now and ever: and for ever and ever. *Amen.*

We humbly implore, O merciful God, thy infinite clemency; that as we come to Thee with a confident soul, and sincere faith, and a pious assurance of mind: with the like devotion thy believers may follow on these tokens of thy grace. May all superstition be banished hence, far be all suspicion of any diabolical fraud, and to the glory of thy name let all things succeed: to the end thy believers may understand Thee to be the dispenser of all good; and may be sensible and publish, that whatsoever is profitable to soul or body, is derived from thee: through Christ our Lord. *Amen.*

These Prayers being said, the King's highness rubbeth the Rings between his hands, saying,

Sanctify, O Lord, these rings, and graciously bedew them with the dew of thy benediction, and consecrate them, by the rubbing of our hands, which thou hast been pleased, according to our ministry, to sanctify by an external effusion of holy oil upon them: to the end, that what the nature of the metal is not able to perform, may be wrought by the greatness of thy grace: through Christ our Lord. *Amen.*

Then must Holy Water be cast on the Rings, saying,

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

O Lord, the only-begotten Son of God, Mediator of God and men, Jesus Christ, in whose name alone salvation is sought for; and to such as hope in thee, givest an easy access to thy Father: who when conversing among men, Thyself a man, didst promise, by an assured oracle flowing from thy sacred mouth, that thy Father should grant whatever was asked Him in thy name: lend a gracious ear of pity to these prayers of ours: to the end that, approaching with confidence to the throne of thy grace, the believers may find, by the benefits conferred upon them, that by thy mediation we have obtained what we have most humbly begged in thy name: who livest and reignest with God the Father in the unity of the Holy Ghost, one God for ever and ever. *Amen.*

We beseech Thee, O Lord, that the Spirit, which proceeds from Thee may prevent and follow on our desires: to the end that what we beg with confidence for the good of the faithful, we may efficaciously obtain by thy gracious gift: through Christ our Lord. *Amen.*

O most element God; Father, Son, and Holy Ghost; we supplicate and beseech Thee, that what is here performed by pious ceremonies to the sanctifying of thy name, may be prevalent to the defence of our soul and body on earth; and profitable to a more ample felicity in heaven. Who livest and reignest God, world without end. *Amen.*

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

By Bp. of ROCHESTER, at Bromley, Nov. 14.

DEACONS.

Of Oxford.—T. Wodehouse, B.A. Balliol.
 Of Cambridge.—C. S. Caffin, B.A. Caius; S.
 Doria, B.A. St. John's; J. Mason, B.A. Emm.

PRIESTS.

Of Oxford.—C. W. Holbech, B.A. Balliol; H. J.
 Marshall, B.A. Pemb.; W. Pearson, B.A. Exet.;
 C.A. Row, B.A. Pemb.; W.L. Wigan, B.A. Ch. Ch.
 Of Cambridge.—F. A. Baines, B.A. Christ's;
 J. Hutchinson, B.A. St. John's.

ORDINATIONS APPOINTED.

Bp. of WINCHESTER, Dec. 12.
 ARCHBP. OF YORK, Dec. 19.
 Bp. of DURHAM, Dec. 19.
 Bp. of WORCESTER, Dec. 19.
 Bp. of OXFORD, Dec. 19.
 Bp. of LICHFIELD, Dec. 19.
 Bp. of LINCOLN, Dec. 19.

Bp. of BATH AND WELLS, Dec. 19.
 Bp. of CHICHESTER, Dec. 19.
 Bp. of GLOUCESTER AND BRISTOL, Dec. 19.
 Bp. of HEREFORD, Dec. 19.
 Bp. of RIPON, Jan. 9.
 Bp. of NORWICH, Jan. 16.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.	Val.	Pop.
Baines, E.	Bluntisham, cum Earlth, n.	Hants	Ely	Bishop of Ely.....	*1010	674
Baker, F. B. P.	Lit. Cressingham, n.	Norfolk	Norwich	Rev. T. Baker	284	276
Barker, C. R.	Bladlington, v.	Gloucester	G. and B. Christ Church, Oxf...	Archbp. of Canterbury	*163	3844
Barrow, F.	Crabbrook, v.	Kent	Canterbury	Chap. of Southwell ...	*331	575
Barnett, T. S.	Waltham, n.	Lincoln	Lincoln	Rev. — Berkeley.....	276	276
Berkeley, J. R.	Cotheridge, p.c.	Worcester	Worcester	D. & C. of Lichfield...	144	2116
Blackburne, ———	Cannock, p.c.	Stafford	Lichfield	Lord Chancellor.....	*329	1901
Bland, E.	Kippax, v.	York	York	— Beetham, Esq.....	439	4769
Bomford, T.	Woodbridge, p.c.	Suffolk	Norfolk	Archbp. of Canterbury	*436	1658
Boys, J.	Biddenden, n.	Kent	Canterbury	D. & C. of Hereford ..	120	338
Brooks, R.	Norton Canon, v.	Hereford	Hereford	Trustees.....	*186	496
Browne, T. C.	Darnall, p.c. Sheffield	York	York	Archdn. of Wells.....	81	341
Burnett, J. C.	Berrow, v.	Somerset	B. & W.	Rev. H. Townsend...	116	660
Cage, R.	Killmacallen, v.	Warwick	Worcester	Own Patronage.....	*347	380
Cameron, A.	Honington, v.	Warwick	Worcester	Crown	*112	3849
Carwithen, G.	Frithelstock, p.c.	Devon	Exeter	Rev. D. Prothero.....	160	492
W. T.	Trinity Church,	Hants	Winchester	The Queen.....	85	1494
Copleston, J. G.	Offwell, n.	Devon	Exeter	Rev. D. Prothero.....	160	492
Cornish, S. W.	Ottery St. Mary, v.	Devon	Exeter	Rev. D. Prothero.....	160	492
Davies, D.	Meline, n.	Pembroke	St. David's	Rev. D. Prothero.....	160	492
Davies, J.	St. Nicholas, v. Lect.	Leicester	Leicester	Rev. D. Prothero.....	160	492
Dennys, N.	Trinity Church,	Hants	Winchester	Rev. D. Prothero.....	160	492
Ensor, E. S.	Portsmouth	Hants	Winchester	Rev. D. Prothero.....	160	492
Fessy, G. F.	Rollsby, n.	Norfolk	Norwich	Rev. D. Prothero.....	160	492
Heming, S. B.	Redditch, p.c.	Worcester	Worcester	Rev. D. Prothero.....	160	492
Heslop, A.	Caldecote, n.	Warwick	Worcester	Rev. D. Prothero.....	160	492
Holdsforth, T. C.	Musgrave, v.	Westmor.	Carlisle	Rev. D. Prothero.....	160	492
Howlett, R.	Morton w. Hacconby	Lincoln	Lincoln	Rev. D. Prothero.....	160	492
Hugo, J. P.	Lougham & Wend-	Norfolk	Norwich	Rev. D. Prothero.....	160	492
Johnson, P.	ling, p.c.	Norfolk	Norwich	Rev. D. Prothero.....	160	492
Jones, E. I.	Exminster, v.	Devon	Exeter	Rev. D. Prothero.....	160	492
Kennedy, T.	Overstrand, n.	Norfolk	Norwich	Rev. D. Prothero.....	160	492
Knox, R.	Bawdrey, V.	Suffolk	Norwich	Rev. D. Prothero.....	160	492
Lewis, T. T.	Banagher	Limerick	Hereford	Rev. D. Prothero.....	160	492
Ley, W. H.	St. Munchin's, n.	Hereford	Hereford	Rev. D. Prothero.....	160	492
Lloyd, J.	Bridstow, v.	Hereford	Hereford	Rev. D. Prothero.....	160	492
Long, H. C.	Sellack v. K. Caple	Hereford	Hereford	Rev. D. Prothero.....	160	492
Marriner, P.	Cerrig-y-druidion	Denbigh	St. Asaph	Rev. D. Prothero.....	160	492
Matthew, C.	Dunston, p.c.	Norfolk	Norwich	Rev. D. Prothero.....	160	492
Maynard, R.	Clapham, v.	York	Ripon	Rev. D. Prothero.....	160	492
	Laver Marney, n.	Essex	London	Rev. D. Prothero.....	160	492
	Wormleighton, v.	Warwick	Worcester	Rev. D. Prothero.....	160	492

PREFERMENTS,—continued.

Name.	Preferment.	County.	Diocese.	Patron.	Val.	Pop.
Mills, M.	Knippton, n.	Leicester	Peterboro'	Duke of Rutland	*261	322
Paton, A.	Trin. Church, Louth	Lincoln	Lincoln	Trustees		
Price, P.	Llanycil, n.	Merioneth	St. Asaph	Bp. of St. Asaph	*252	2359
Satchwell, S.	Covenham St. Mary, n.	Lincoln	Lincoln	The Queen	197	163
Savile, Hon. P. Y.	Methley, n.	York	York	The Queen	908	1593
Shaw, J.	Stoke Pogis, v.	Bucks	Lincoln	Lord Godolphin	*319	1252
Shuckburgh, C.	Langford, n.	Essex	London	Misa Wedcomb	*290	273
Stocker, C. W.	Draycott-le-Moors, n.	Stafford	Lichfield	Lady Stourton	*452	539
Thorold, W.	Warkleigh, n.	Devon	Exeter	J. Gould, Esq.	*200	291
	Satterleigh, n.				111	61
Turner, P.	Cherrington, n.	Warwick	Worcester	D. Turner, Esq.	*259	328
Vignoles, C. A.	Bodiam, v.	Sussex	Chichester	Mrs. Thomas	*280	439
Wells, E. B.	Woodchurch, n.	Kent	Canterbury	Archbp. of Canterbury	*609	1187
Wheat, J. C.	Timberland, v.	Lincoln	Lincoln	Sir T. Whicote	216	1278
White, J.	Bruton, p.c.	Somerset	B. & W.	Sir H. R. Hoare	168	2223
Wightman, C. } E. L.	St. Chad's, Shrewsb. Salop			Lord Chancellor	350	7750
Wilkinson, W. G.	Ellerton, p.c.	York	York	Sir C. B. Codrington, Bt.	110	301
Woods, R.	Moccolop, v.		Waterford			
Woolley, H.	Handsworth, n.	Stafford	Lichfield	Rev. J. Peel		4944

* * * The Asterisk denotes a Residence House.

APPOINTMENTS.

Anderson, P.	Chap. to E. I. C., Bombay.	Mason, H. B.	{ Head Mas. of Gram. School, Brewood, Staffordshire.
Baker, R. B.	Rur. Dn. of Stone, Stafford.	Moody, J.	{ Chap. to ship "Thalia."
Barry, C. U.	Chap. to Mayor of Camb.		{ Chap. to Queen's Hospital, Birmingham.
Dobson, R. S.	Chap. to Braintree Union.	O'Brien, Dr.	Dean of Cork.
Evans, W. G.	Prebend. of Hereford.	Phillips, T.	Morn. Lec. St. Peter's, Cornh.
Field, J.	Dom. Chap. to Ld. Forester.	Stone, W.	{ Head Mas. of Gram. School, Newcastle-under-Lyne.
Lamb, G. F.	{ Chap. to E. I. C. Bengal Es- tablishment.	Studdert, J.	Dom. Chap. Bp. of Killaloe.
M'Caul, Dr. A.	{ Prof. of Heb. and Rabbinical Lit., King's Coll.	Venables, J.	Prebend. of Sarum.
Majendie, G. I.	Prebend. of Sarum.		

CLERGYMEN DECEASED.

Best, N., at Brighton, 40.	Nott, G. F., Rec. of Harrietsham, and of Wood- church, Kent, & Canon of Winchester, 73.
Howstead, J., Rec. of Musgrave, Westmoreld.	Sainsbury, H., Rec. of Beckington, Somerset.
Bates, G. F. Vic. of West Malling, Kent, and of St. Mims, Middlesex, 67.	Scholefield, R. B. sen., Vic. Ganton, Yorksh.
Cleeve, J. K., Rec. of St. George's, Exeter, 76.	Seys, W., Vic. of Trellech, Monmouth, 67.
Ellis, J., Rec. of Cerrig-y-Druuidion.	Singleton, W., Vic. of Hanslope, Bucks, 75.
Geary, H., Inc. Ch. Church, Herne Bay, 33.	Smith, G., Vic. Ottery St. Mary, Devon, 78.
Hollams, J., at Maidstone, 52.	Swain, —, Chap. to Earl of Harrington.
Lee, F., Cur. of Thame, 43.	Thomson, D., Rec. of Durness.
Liddiard, W., Rec. of Knockmark.	Wheeler, W., Rec. of Saltfleet, 66.
Manley, E., at Uffcumbe, 70.	Watkins, H., Inc. of S. Malling, Sussex, 34.
Monro, V., at Malta, 42.	Williams, J., Rec. of Aberedw-Radnorth, and Vic. of Trallong, Brecknock.
Nicoll, T. V. R., Rec. of Cherrington.	
Neale, —, Rec. St. Mary-le-port, Bristol, 88.	

UNIVERSITIES.

OXFORD.

Oct. 29.

The Right Rev. Michael Russell, Bp. of Glasgow, admitted to the degree of Doctor in Civil Law by decree of Convocation.

The Right Rev. Geo. Augustus Selwyn, Bishop of New Zealand, and D.D. St. John's Coll. in the University of Cambridge, and the Rev. Fred. Walter Baker, M.A. of Caius and Gonville Coll. Cambridge, admitted *ad eundem*.

The following degrees were conferred:—

B.D.

Balston, Rev. C. Fell. of Corpus Christi.
Overton, Rev. J.G. Fell. of Corpus Christi.

M.A.

Barnes, Rev. R. W. Queen's Coll.
Crossfield, Rev. T. Queen's Coll.
Heard, J. B. N. St. Mary Hall.
Shadforth, Rev. T. Fell. of University Coll.
Woodall, Rev. E. H. Exeter Coll. Grand Compounder.

B.A.

Barrow, F. Wadham Coll.
Bentley, P. G. Brasenose Coll.
Moore, E. Brasenose Coll.
Packe, A. Wadham Coll.
Pretymann, F. Demy of Magdalen Coll.

Oct. 28.

Mr. E. T. W. Polehampton, elected a Scholar of Pembroke Coll. (F.K.) on the Foundation of R. Wightwick, B.D.

Mr. G. Humphreys admitted a Scholar on Mr. Tesdale's Foundation, having been elected at Abingdon School in August.

Mr. H. B. Pruen, elected an Exhibitioner on Mr. Townsend's Foundation.

Mr. A. C. Marratt, elected Bible Clerk and Scholar, on the Foundations of Mrs. Julian Stafford and the Rev. William Oades.

Nov. 1.

Mr. P. Parnell, Scholar of St. John's Coll. elected and admitted to a Law Fellowship in that Society.

Nov. 3.

A. H. Hanson, B.A. Balliol Coll., H. Wynne, B.A. of Christ Church, G. E. Murray, B.A. of Christ Church, Hon. H. P. Cholmondeley, B.A. Student of Christ Church, elected Fellows of All Souls.

Nov. 9.

Degrees conferred.

M.A.

Booth, Rev. G. A. Exeter Coll.
Gregson, Rev. J. Brasenose Coll.
Hoskyns, Rev. J. L. Demy of Magdalen Coll.
Hughes, J. B. Demy of Magdalen Coll.
Lake, W. C. Fellow of Balliol Coll.
Lawford, H. S. Christ Church.
Macdougall, Rev. J. Brasenose Coll.
Row, Rev. C. A. Pembroke Coll.

B.A.

Battersby, J. H. Balliol Coll.
Beck, C. C. Balliol Coll.
Birch, J. A. New Inn Hall.
Bowden, R. Wadham Coll.
Bowles, F. S. Exeter Coll.
Bradley, J. C. Queen's Coll.
Burney, H. B. Oriel Coll.
Burgess, B. Exeter Coll.
Chapman, E. J. Wadham Coll.
Davies, G. S. Jesus Coll.
De Gruchy, G. Exeter Coll.
Esteourt, M. H. Exeter Coll.
Fox, W. Balliol Coll.
Frith, M. K. S. Exeter Coll.
Godsal, P. W. Oriel Coll.
Haliburton, W. Brasenose Coll.
Hawkins, H. S. Jesus Coll.
Hippisley, R. W. Exeter Coll.
Jenkins, W. J. Fellow of Balliol Coll.
Kemble, C. Wadham Coll. Grand Comp.
Lloyd, R. Y. Pembroke Coll.
Lucas, W. N. Trinity Coll.
Macfarlane, E. M. Lincoln Coll.
Maitland, J. F. St. Mary Hall.
Morse, Leonard, Lincoln Coll.
Round, E. Balliol Coll.
St. Clair, Hon. J. Christ Church.
Stephenson, J. H. Queen's Coll. Grand Compounder.
Stowers, H. M. St. Edmund Hall.
Townsend, T. J. M. Lincoln Coll.
Twopenny, T. N. Oriel Coll.
Walker, J. C. Trinity Coll.
Warneford, J. H. Worcester Coll.
Watts, J. G. Balliol Coll.
Wilson, W. D. Wadham Coll.
Winckworth, J. B. St. Edmund Hall.
Wood, Edmund, Magdalen Hall.
Woolcomb, G. Christ Church.

THE DRAWINGS OF M. ANGELO AND RAFFAELLE.

A meeting was holden in the Radcliffe Library, to consider the propriety and best means of purchasing the drawings of M. Angelo and Raffaele, formerly in Sir Thomas Lawrence's collection. The chair was taken by the Vice-Chancellor, and about sixty members of the University were present. The great value of the collection in question having been fully explained by the Principal of New Inn Hall, Mr. Vaughan Thomas, and Mr. Liddell, of Christ Church, it was unanimously resolved, that a subscription should be forthwith entered into, with a view of placing these inimitable specimens of art in the new galleries, now in the course of erection in the University; and it was understood that an appeal would be made to all present and past

members of the University, as well as to the admirers of art in general, in order to carry this project into execution. Upwards of 500*l.* was subscribed in the room.

Nov. 18.

In a convocation holden this day, it was unanimously agreed to grant out of the University chest the sum of 150*l.* to be expended in books printed at the University press, for the library of Codrington College, Barbados; and a like sum of 150*l.* to be expended in theological books printed at the University press, towards the formation of a library in the colony of New Zealand. The selection of the books to be left to the Bishops of Barbados and New Zealand.

In a Congregation holden at the same time, the following Degrees were conferred:—

B. D.

Mortimer, Rev. G. F. W. Queen's Coll.
Reay, Rev. S. St. Alban's Hall, Sub-Librarian of the Bodleian.

M. A.

Clarke, Rev. J. A. Trinity Coll.
Rawlinson, Rev. H. St. John's Coll.
Ross, Rev. C. S. Magd. Hall.
Smart, Rev. E. Jesus Coll.

B. A.

Hemsted, J. Magd. Hall.
Hoare, C. H. Exeter Coll.
Lee, H. E. New Inn.
Leslie, T. Balliol Coll.
Lewis, E. Jesus Coll.
Lovesy, C. W. Queen's Coll.
Masters, G. Worc. Coll.
Morgan, H. S. Christ Church.
Richards, A. B. Exeter Coll.
Stanhope, H. S. Balliol Coll.
Twiss, E. R. Univ. Coll.
Wiggin, W. Exeter Coll.
Williams, R. Oriel Coll.

Nov. 19.

Degrees conferred.

D. D.

Mortimer, G. F. W. Queen's Coll.

B. A.

Yearwood, S. St. Alban Hall.

CAMBRIDGE.

Oct. 27.

The degree of Doctor of Divinity was conferred, by royal mandate, on the Rev. George Augustus Selwyn, of St. John's, in this university, Bishop of New Zealand.

D. T. Ansted, Esq. M.A. of Jesus, and the Rev. J. Cooper, M.A. of Trinity, have been appointed pro-Proctors for the ensuing year.

Oct. 28.

In the vestry of Gt. St. Mary's church, the Rev. J. Hymers, D.D. of St. John's, was elected Lady Margaret's preacher, vacant by the cession of the Rev. R. N. Adams, D.D. of Sidney Sussex.

The Seatonian prize—subject, "The Call of Abraham"—has been adjudged to the Rev. T. E. Hankinson, M.A. of C. C. C. Mr. H. has now obtained this prize eight times.

The following is the order of the classes in the Civil Law for the academical year, 1840-41:—

First Class.—Howes, Trinity Hall; Stonestreet, St. John's.

Second Class.—Jenner, Trinity Hall; Caldwell, Trinity Hall.

Third Class.—Roche, St. John's.

Nov. 3.

At Lambeth Palace, W. W. Fisher, M.D. Fellow of Downing College, was elected to the office of Downing Professor of Physic; and on the ensuing Saturday was admitted at Downing Lodge to the said office by the Master.

Nov. 4.

The Rev. G. Archdall, D.D. Master of Emm. Coll. appointed Vice-Chancellor for the ensuing year.

Nov. 2.

Graces to the following effect passed the Senate:—

Mr. Thurtell, of Caius College, and Mr. Potter, of Queen's College, Mathematical Examiners of the Questionists who are Candidates for Honours, in January next.

Mr. Tozer, of Caius College, and Mr. Ansted, of Jesus College, Mathematical Examiners of the Questionists who are not Candidates for Honours.

Mr. Drake, of Jesus College, and Mr. Conybeare, of Trinity College, Classical Examiners of the Questionists.

Mr. Fendall, of Jesus College, and Mr. Atkinson, of Trinity College, Examiners of the Questionists in the Acts of the Apostles, and Paley's Moral Philosophy.

Mr. Warter, of Magdalene College, Examiner of the Classical Tripos, in the next Lent term.

Mr. Hildyard, of Christ's College, Examiner of the Classical Tripos, in the next Lent term, in place of Mr. Thompson.

Mr. Drake, of Jesus College, Mr. Henery, of Trinity College, Mr. Maturing, of King's College, and Mr. Dalton, of Queen's College, Examiners at the Previous Examinations in the next Lent and Michaelmas terms.

Whereas, by a Grace of the 2d of June, 1838, the Examination of the Questionists who are Candidates for Mathematical Honours, begins on the Monday preceding the 1st Monday in the Lent term:—

That in the approaching January, the said Examination do begin on the Wednesday week preceding the first Monday in the Lent term, and do continue on the Thursday, Friday, and Saturday of that week, and on the Monday and Tuesday of the following week.

To add Professor Whewell, Professor Blunt, and Professor Corrie, to the Press Syndicate.

Degrees conferred:—

M.A.

Buxton, J. H. Queen's Coll.
Garratt, T. Trinity Coll.
Goodwin, C. W. Cath. Hall
Lane, A. W. Caius Coll.
May, E. T. Jesus Coll.

B.A.

Wright, H. P. St. Peter's Coll.

Mr. Champnes, M.A. of St. Alban's Hall, Oxford, admitted *ad eundem*.

Harvey Goodwin elected a Fellow on the Persee foundation, Gonville and Caius Coll.

W. H. Bodley, E. J. Welldon, W. C. Deighton, T. Staley, M. H. Wish, G. W. Proctor, and D. Somerville, elected Foundation Scholars of Queen's Coll.

Nov. 8.

The following gentlemen of St. John's College, were elected Scholars of that society:—

Fourth year—Tandy, Light, Penny, W. G. Wilson, Wolfe, O. E. Vidal, J. H. Vidal, Davies, Sharples, Johnstone, Bird, Cook, Rowton.

Third year—P. Molesworth.

Second year—J. Walker, sen., T. Field, Hemming, Waddingham, Beresford, Gray, Whittaker.

First year—Yonge, Boucher, W. H. Taylor.

Nov. 16.

The Master of Trinity, Prof. Whewell, was admitted to his office. At half-past eleven o'clock he presented himself at the principal gate of the college, which, as well as the other entrances, had been previously closed; and on the arrival of the Vice-Master and Fellows, of whom a very numerous body had assembled in the Combination-room, the great gates were thrown open, and the Master elect having exhibited his patent to the Vice-Master, the whole party turned back, and proceeded to the chapel; where, the usual forms of admission having been gone through, and the new Master installed in his seat, the other members of the college, and visitors, were admitted into the chapel, and *Te Deum* was chanted by the choir. A large party, including many of the late members of the foundation, (amongst whom were the Bishop and the Dean of Ely, and Dr. Christopher Wordsworth, Master of Harrow, son of the late Master,) dined in the Hall, to welcome their new superior.

Nov. 17.

Degrees conferred.

B.D.

Shortland, V. Cath. Hall.

M.A.

Johnson, S. Downing Coll.
Marshall, T. E. Emman. Coll.
Percy, H. St. John's Coll.

B.C.L.

Sherard, S. H. Christ's Coll.

B.A.

Bridges, N. Trinity Coll.
Brine, E. Queen's Coll.
Burridge, R. St. John's Coll.
Gover, W. Corpus Christi Coll.
Halkett, H. Trinity Coll.
Knight, E. L. Trinity Coll.
Pocock, F. P. St. Peter's Coll.
Sawyers, W. Trinity Coll.
Smith, R. S. Caius Coll.
Tancred, D. Christ's Coll.

At the same congregation the following graces passed the senate:—

To allow Mr. Baker, the lessee of the farm at Barton, 26*l.* 1*s.* 2*d.*, being the sum expended by him in building a new cottage on the University property at Barton, over and above the estimated cost thereof, as stated in the report of the Barton Syndicate, May 23, 1840; he engaging to pay, for the remainder of the term of his lease, a rent of 3*l.* 10*s.* per annum for the said cottage, instead of the rent of 2*l.* as before paid.

To allow a grant of 5*l.* from the University chest, in aid of the day school in the aforesaid parish of Barton.

To appoint the Vice-Chancellor, the Master of Christ's College, the Master of Caius College, the Master of Trinity College, the Plumian, the Lucasian, and Lowndean Professors, Dr. Hymers, of St. John's College, Mr. Gaskin, of Jesus College, Mr. Williamson, of Clare Hall,

Mr. Gregory, of Trinity College, and Mr. Buston, of Emmanuel College, a Syndicate to visit the Observatory, till Nov., 1842.

To authorize the payment of 176*l.* 10*s.* 2*d.* to the Plumian Professor, in conformity with the regulations adopted February 27, 1829, the net receipts of the Plumian Professorship in the last year having been 323*l.* 9*s.* 10*d.*

To appoint Mr. Bateson, of St. John's College, an Examiner of the Classical Tripos.

Mr. Bunbury, of Trinity College, an Examiner of the Classical Tripos.

Mr. Fawcett, of Magdalene College, to resume his Regency.

Nov. 18.

J. Sykes, B.A. and J. Power, B.A. of Pembroke College, elected Foundation Fellows of that society.

DURHAM.

At a convocation, Oct. 26, the Rev. C. T. Whiteley, M.A. made the requisite declaration, and was admitted to the office of proctor. The Rev. C. Massie, M.A. was nominated a pro-proctor, and made the like declaration.

Professor of divinity was nominated sub-warden.

Rev. H. Jenkins, D.D. of Oriel Coll. Oxford, was advanced to the same degree in this university.

Rev. J. Edwards, M.A. of Jesus Coll. Cambridge, was admitted *ad eundem*.

Rev. W. K. Borton, M.A. Cath. Hall, Cambridge, was admitted *ad eundem* by vote of the house.

G. C. Fenwick admitted B.A.

The following nominations were approved by the house:—W. L. Wharton, M.A. to be a curator of the observatory; Rev. C. Massie, M.A. to be a curator of the library; the lecturer in chemistry, the Rev. W. Richardson, M.A.; G. T. Fox, Esq. and J. Hutchinson, Esq. to be curators of the museum.

Graces were passed to enable the Rev. W. Skene, the Rev. H. Evans, John S. Brown, S. Smith, and H. Robson, respectively to count certain terms and examinations towards a degree in arts, in accordance with the regulations for students in theology and engineer students.

On the same day the Rev. H. Stoker, M.A., T. C. Tompson, B.A., and H. W. Hodgson, B.A., were elected Fellows.

In future, at least two Fellowships will be filled up every year, until the whole number of twenty-four Fellows is completed.

The following students were admitted to scholarships:—

On the Van Mildert Foundation—J. S. Robson.

On the Chapter Foundation—H. Borton, and J. Gilby, recommended by the Examiners; J. Hill, R. Loxham, and C. R. Pilling, by nomination.

On the Barrington Foundation—W. Taylor.

First and Second Public Examinations in Arts.

EXAMINERS.

The Professor of Divinity.

The Junior Proctor.

Cundill, Rev. J. M.A.

CLASS PAPER.

Class 2. Dwarries, H. P.

Forster, C.

Gilby, J.

Class 3. Borton, H.

Hill, T.

Hill, J.

Loxham, R.

Muston, H.

Class 4. Haslam, W.

Shields, R. J.

Wilkinson, G. P.

Class 5. Bacon, E. H. G. A.
Gibson, W.
Husband, J. R. N.

Class 6. Atkinson, N.
Attree, F. T.
Lipscomb, H. C.
Mason, J. W.
Robertson, J.

PRIZES :—*Classical.*

Second Year. Forster.
First Year. Dwarris.

Mathematical.

Second Year. None adjudged.
First Year. Gilby.

Examinations in Civil Engineering.

EXAMINERS.

The Senior Proctor.
The Lecturer in Chemistry.
Harrison, Mr. T. C. Civil Engineer.

Class 1. Leahy, T.
Class 2. Bailey, J. C. L.
Gisborne, L.
Pilling, C. R.
Class 4. Jacson, R.
Pedder, J.
Class 5. Barnes, R. W.

PRIZES.

Second Year. Leahy.
First Year. Pedder.

*First and Second Year Examination of
Students in Arts.*

EXAMINERS.

Jenkins, H.
Thomas, J.
Cundill, C.

Class 2. Dwarris, H. C.
Forster, C.
Gilby, J.

Class 3. Borton, H.
Hill, J.
Hill, T.
Loxham, R.
Muston, H.

Class 4. Haslam, W.
Shields, R. J.
Wilkinson, G. P.

Class 5. Bacon, E. H. G. K.
Gibson, W.
Husband, J. R. N.

Class 6. Atkinson, N.
Attree, F. T.
Lopscombe, H. C.
Mason, J. W.
Robertson, J.

PROCEEDINGS OF SOCIETIES.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND
REPAIRING OF CHURCHES AND CHAPELS.

A meeting of the committee of this Society was held at their chambers, St. Martin's Place, on Monday, the 15th November, 1841. The Lord Bishop of London, in the chair. Among the members present, were the Venerable the Archdeacon Pott; the Reverends Dr. D'Oyley, H. H. Norris, J. Lonsdale, and Benj. Harrison; N. Connop, Jun., J. S. Salt, S. F. Wood, and Benj. Harrison, Esqrs.

Grants were voted towards building a chapel at Harracott, in the parish of Tawstock, Devon; building a church at Bishport, in the parish of Bedminster, Somerset; building a chapel of ease at Red Hill, in the parish of Wrington, Somerset; building a chapel at St. John, in the parish of St. Helen's, Isle of Wight; building a church at Turnham Green, in the parish of Chiswick, Middlesex; rebuilding the church at

Old Swinford, Worcestershire; rebuilding the church at Heavitree, Devon; rebuilding the church of St. Andrew the Great, Cambridge; rebuilding the church at Trusthorpe, Lincolnshire; erecting a new north transept to the church at Tre-meirchion, Flintshire; repewing the church at Llangadwaladr, Denbigh; building a north transept to and repewing the church at Ansty, Wilts; building a gallery in and repewing the church at Willingale Doe, Essex; erecting a gallery in the church at Chellarton, Derby; enlarging the church at West Felton, Salop; repewing the church at Tillenhall, Stafford; enlarging by rebuilding the church at Abergwili, Carmarthenshire; repewing the body of St. James's church in the city of Norwich; enlarging the church at Petersham, Surrey.

MISCELLANEOUS INTELLIGENCE.

DURHAM.—Mr. Marshall, who lately retired from the ministry of the Tolbooth church, Edinburgh, will present himself at the approaching ordination of the Bishop of Durham, as a candidate for the holy order of Deacon. Mr. Marshall has received his title from the Rev. Dr. Gilly, as one of the Curates of Norham.—*Cambridge Chronicle*.

ELY.—*Cambridge Camden Society*, 21st meeting.—Seventy-five members were elected. The Bishop of Ross and Argyll, the Bishop of New Jersey, U.S., the Lord Bishop of New Zealand, and the Lord Bishop of Down and Connor, were admitted as patrons, by acclamation.

A report was read, containing an account of the restorations effected or set on foot by the society during the summer vacation. Among the churches from which it has received application may be mentioned—Hexham Abbey, Bradwinch, Devon; Kingston-next-Lewes, and Rodwell, Sussex; Shrewsbury St. Mary; Daglingworth, Gloucestershire; Rand, Essex; Barrington and Foxton, Cambridgeshire; Idle, Oxford; Wingate, Sussex; Brixworth, Northamptonshire, and several others.

It then mentioned the favourable state of the restoration of St. Sepulchre's, in this town, 300*l.* having been raised by the inhabitants, and about 350*l.* contributed: 300*l.* more, however, are, at the lowest computations, necessary to carry the designs of the committee into full effect.

It then proceeded to advert to the application made by the Lord Bishop of New Zealand, for designs for a cathedral and parish church: the latter were now being prepared, in order that the designs and models might be ready in December, when the Bishop sails: the former would, of course, be a work of time, but would be undertaken by the society.

A similar application had been received from the Rev. Mr. Humphreys, missionary in Tanjah, for a cross church, adapted to the separate accommodations of the faithful, the catechumens, the penitents, and the heathen.

Notice was given that a periodical report of its proceedings was about to be published by the society, under the title of the *Ecclesiologist*.

A paper was then read by P. Freeman, Esq. B.A. Fellow and Tutor of St. Peter's, on the wooden roofs of

Suffolk. He commenced by showing the necessarily imperfect construction of all panelled and coned roofs, thence evolved the true principles of christian roofs as displayed in those of Suffolk, and concluded by pointing out the analogy between their foliations and those of a common window light.

LICHFIELD.—*Wolverhampton*. A meeting of the Lichfield Diocesan Church Building Society was recently held at Wolverhampton, when upwards of 1500*l.* was subscribed in the room. It was stated, in the course of the proceedings, that the Rev. Thos. Gisborne had subscribed 1000*l.*, his son-in-law, Mr. Evans, 1000*l.*, his son 500*l.*, and another member of the family 250*l.*, making in all, from one family, no less than 2750*l.* In addition to these noble-minded donations, the Earl of Liverpool, Earl of Bradford, Lord Berwick, and Sir Rowland Hill, Bart., M.P., have respectively given the handsome donation of 200*l.*; and Lord Hill, the Hon. Robert H. Clive, and the Hon. Thomas Kenyon, are donors of 100*l.* each in aid of the funds of this excellent society.

Lichfield Society for the Encouragement of Ecclesiastical Architecture.—At a meeting held at Lichfield, September 23d,—present, the Lord Bishop of Lichfield, president, in the chair; the Hon. and Very Rev. the Dean of Lichfield, the Venerables the Archdeacons of Stafford, Salop, and Derby; the Rev. Canons Madan and Ryder; the Rev. Prebendary Calthorpe; the Reverends Henry Moore, William Hopkins, F. E. Paget, Edward Wrottesley; John Haworth and Richard Greene, Esqrs.

The proceedings of the meetings of the Provisional Committee were confirmed, and the following resolutions entered into.

Moved by the Ven. the Archdeacon of Salop; seconded by the Hon. and Very Reverend the Dean of Lichfield,—and resolved unanimously,—That the following Rules for the government of this society be adopted:—

Rules. That this society be instituted under the title of "The Lichfield Society for the encouragement of Ecclesiastical Architecture."

That the objects of this society shall be generally to promote the study of ecclesiastical architecture, and to collect and diffuse information upon this important subject; and specially to en-

courage the restoration of decayed and mutilated ecclesiastical buildings, and sepulchral monuments of the middle ages; with which view the operations of the society shall be directed to the formation of a collection of books, prints, drawings, models, carvings, and casts of architectural details, as far as the funds of the society will admit.

The society shall have a president, and vice-presidents. The Bishop of Lichfield for the time being shall be invited to become president, and the Dean and Canons of Lichfield, together with the Archdeacon of Stafford, shall be invited to become vice-presidents; and the Archdeacons of Salop and Derby (being members of the society), shall be also invited to become vice-presidents.

The affairs of the society shall be conducted by a committee, to consist of the president, vice-presidents, secretaries, treasurer, and eight other members; of which committee the president, vice-presidents, secretaries, and treasurer shall be members *ex-officio*.

Four members of the committee shall constitute a quorum; and in case of the absence of the president and vice-presidents, shall choose a chairman to conduct the business of the meeting.

The committee shall appoint the times and place of ordinary meetings of the society, and shall have the power to make bye-laws.

An annual meeting of the members of the society shall be held at a time and place to be fixed by the president, at which meeting the committee, the secretaries, and treasurer for the year ensuing, shall be appointed, the report of the committee of the past year read, and the accounts of the treasurer audited.

An annual subscription of one guinea (to be payable on the 1st of January in each year,) shall constitute an annual member, and a donation of ten guineas shall constitute a life member. A gentleman wishing to connect himself with the society shall become duly qualified, upon being nominated by a member, subscribing the rules of the society in the secretaries' book, and paying his subscription for the current year, or his donation as a life member.

Members may introduce visitors at the meetings of the society upon notifying the name and address of the party to the secretary.

The secretaries shall have charge of the records of the society, and shall keep a minute-book, containing re-

ports of the proceedings of the meetings, and particulars relative to all matters of interest to the society.

No motion or communication shall be brought before the society until it has been approved by the committee.

Any alteration or addition to the foregoing rules shall be made at the annual meeting of the society, notice thereof being given at the previous ordinary meeting; and gentlemen becoming members of the society, shall signify their intention to conform to the rules thereof by subscribing the same in the secretaries' book.

Note.—The society invites its members to examine every church in their power, to furnish reports and drawings thereof to the secretaries; to contribute original papers on any subject connected with the design of the society; and to augment its library by donations. And the society trusts that its members, whilst pursuing their antiquarian inquiries, will never forget the sacred character of the edifices which they visit.

2. Moved by the Dean of Lichfield, seconded by the Archdeacon of Salop, and resolved unanimously,—

That the secretaries be requested to continue their services for the year, and that Richard Greene, Esq. be requested to accept the office of treasurer.

3. Moved by the Rev. F. E. Paget, and carried by acclamation,—

That the thanks of the meeting be presented to the Lord Bishop of Lichfield for his ready acceptance of the office of president of the society, and to the dean, canons, and archdeacons, for their acceptance of the office of vice-presidents of the same.

LINCOLN.—*Southwell.*—The *Gazette* contains an order in council, constituting the vicarage of Southwell, in the county of Nottingham and diocese of Lincoln, a rectory, providing for the annual payment to the rector of 300*l.* by the Ecclesiastical Commissioners, and ordering that the rector shall employ at the least one curate.

East Retford.—A new organ, by Mr. Walker, of London, has recently been opened in the church of East Retford. It was played by Mr. Dearnley, of Newark, and full cathedral service was chaunted by some of the members of the choirs of Lincoln Minster, Newark, and Southwell. The lord bishop of the diocese preached on the occasion, and very judiciously warned organists

against the too common practice of making that science which should be used for God's glory alone, a means of fostering their own pride and vanity. Plates were held at the door by Viscountess Galway, Mrs. Lee, Miss Vernon, and Miss Milnes, assisted by F. J. Foljambe, Esq. Viscount Galway, Granville Vernon, Esq., M.P., and Henry Gally Knight, Esq. M.P., and the liberal sum of 75*l.* was collected in aid of the organ funds. The choral part of the service was well performed, but the chants, the responses, and one of the anthems, were, strange to say, all Mr. Dearle's own composition, and below mediocrity. The interest of the people was great; the church was crowded, and it was unfortunate that so good an opportunity should have been lost of letting some of our finest chants and ancient Gregorian responses be heard and appreciated, as we are well aware they would have been, even by unpractised ears, far more than the freaks and capriccios of modern organ-playing. Even of modern music, the only pieces worth naming were the *Agnus Dei* of Mozart, arranged to English words, an anthem by Croft, and the *Hallelujah* Chorus of Handel. In the evening, the Rev. Mr. Beckwith preached, and 20*l.* was added to the morning's collection. Great credit is due to the churchwardens for the interest they have taken in obtaining so fine an instrument, and in their wish, if possible, to establish a choral service to be sung by choristers in surplices. It may be well to suggest, that choristers should be placed in the choir, and not in an organ loft, an arrangement which induces the congregation to turn to the gallery, and become, as they too often do, an *audience*, instead and not *doers* in the service,—*hearers* and not *doers*.

LONDON.—*St. Alban's Abbey*.—This venerable pile, which, it is said, is about to be converted into a cathedral, is, taking it as an entire structure, perhaps the most ancient in England, York minster not excepted, for the latter has undergone various alterations and improvements at different periods of time, whereas the former retains all its pristine grandeur and magnificence; nor has the hand of modern art attempted to trespass upon its ancient tracery. This abbey was founded by Offa, king of the Mercians, somewhere between the years 900 and 1000 of the Christian era, and was dedicated to St. Alban,

the proto-martyr of this island. In the northern wing may be seen a black slab, let into the flag-stone flooring, which is the only one to be noticed throughout the whole building. Immediately over this slab, introduced into an oaken ceiling, beautifully fretted, is an old monkish painting, upon a large scale, representing the martyrdom of St. Alban. The saint is represented as having just undergone the operation of decollation, whilst the blood is flowing copiously from his neck. Within the last few years, whilst some workmen were repairing the roof of the long aisle, they unmasked, under a thick and hard coating of mortar, a most beautiful painted canopy, richly gilt, which had remained concealed from the eye for some centuries. In a vault behind the altar was, about half a century ago, by mere accident, discovered a stone coffin, which was found to contain the remains of Humphrey, Duke of Gloucester. The site of the abbot's dwelling, and of the domiciles of the monks, is now occupied by the Abbey Grammar School. It was formerly a chapel, called Queen Chapel, but Queen Elizabeth endowed it as a public school. Both the Rev. Dr. Aubrey Spencer, the Bishop of Newfoundland, and the Rev. Dr. George Spencer, his brother, the present Bishop of Madras, were educated at this school.

Consecrations.—On Sunday, the 17th October, the Rev. George Augustus Selwyn, D.D., of St. John's College, Cambridge, was consecrated Bishop of New Zealand, in the chapel of Lambeth Palace, by the Archbishop of Canterbury, assisted by the Bishops of London, Lincoln, and Barbados. The Bishop of Barbados preached on the occasion.

The Rev. M. S. Alexander was consecrated "Bishop of the United Church of England and Ireland in Jerusalem," on Sunday, 7th November, by his Grace the Archbishop of Canterbury, in the chapel of Lambeth Palace, the Bishops of London, Rochester, and New Zealand assisting. The sermon was preached by the Rev. A. McCaul, D.D.

Charterhouse School.—The first of the two open Exhibitions on the Michel Foundation, at Queen's College, Oxford, was obtained (Nov. 23) by Charles James Dawson, Captain of Charterhouse School. There were fifteen candidates.

The Governors of the Charterhouse having decided on a second annual ex-

amination for the Foundation Scholars alone, having especial reference to their University Exhibitions, it has been fixed for the week immediately preceding the Founder's day, the 12th of December, which falling this year on a Sunday, will be celebrated with the usual honours on Monday the 13th.

—
OXFORD.—*Architectural Society.*—A meeting was held Nov. 17. Rev. N. Pocock in the chair.

Members admitted.—His GRACE THE ARCHBISHOP OF YORK (as a Patron, by acclamation); the Ven. S. Wilberforce, Archdeacon of Surrey; the Ven. E. Berens, Archdeacon of Berks; Rev. J. Bull, D.D., Canon of Christ Church; J. E. Cook, Esq. B.N.C.; James Barr, Esq. London; H. Tripp, Esq. Worcester Col.; J. E. Cross, Esq., Ch. Ch.; T. H. S. B. E. Sothorn, Esq., Oriel; Lord Stavordale; Rev. R. G. Macmullen, C.C.C.; C. H. Collyns, Esq., Ch. Ch.; J. G. Wenham, Esq., St. John's; Rev. J. Sandford, Balliol; Rev. W. E. Jelf, Ch. Ch.; C. Bagot, Esq., Exeter Col.; Rev. W. Butler, M.A., Gram. School, Nottingham; Rev. H. Melville, B.N.C.; H. D. Seymour, Esq., Ch. Ch.; S. Northcote, Esq., C.C.C.; Rev. J. Cooper.

It was agreed that the members of the Durham Architectural Society be admitted to the same privileges as those of the Cambridge Camden Society.

Presents received.—A model of Bitton Church, near Bristol, presented by M. H. Estcourt, Esq., Exeter Col.; a collection of Engravings of Churches, &c. presented by C. Bagot, Esq. Exeter Col.; a collection of Impressions of Brasses, from Bedfordshire, presented by Henry Addington, Esq. Linc. Col.; a Collection of Impressions of Brasses, chiefly from the Isle of Thanet, and other parts of Kent, presented by Æneas B. Hutchinson, Esq.

Books added to the Library.—Brown's History of York Cathedral, 4to.; Billings' History of Carlisle Cathedral, 4to.; Billings' History of Durham Cathedral, 4to.; Billings on the Geometric Proportions of Gothic Architecture; Winkles' Cathedral, the Continuation; Wild's History of Lincoln Cathedral, folio; Instructions du Comité Historique du Gouvernement Français, 4to. 3 parts; De Caumont, Bulletin Monumental, 6 vols. 8vo; Archéologie Chrétienne, 8vo.; Histoire de l'Abbayé de Fecamp, 8vo.

Some remarks were read on the Symbolism of Gothic Architecture, by the Rev. M. Pattison, of Linc. Col., com-

municated by a friend in Germany, and partly translated from the German of Dr. Theremin, Court Preacher to the King of Prussia.

Another short paper was also read by J. Lockhart, Esq. of Exeter Col., in the absence of the author, James Barr, Esq.: it consisted chiefly of general remarks on the style and arrangement required for an Anglican Church, and was intended as introductory to some more detailed and practical observations on Anglican Church Architecture.

Some coloured drawings of Ancient Paintings on the walls of Churches were presented by R. Simpson, Esq. Oriel Col., and the assistance of Members of the Society was requested, in collecting either drawings or authentic notices of such remains. The instances mentioned were Cassington Church, Oxfordshire, and the Galilee of Durham Cathedral, of the 12th century; Tidmarsh Church, Oxfordshire, of the 13th.

Windsor.—Nov. 10, a numerous meeting of the inhabitants of Windsor, and the clergy and gentry of the neighbourhood, was held at the Town Hall, for the purpose of presenting a splendid service of communion plate, purchased by subscription, to the Right Rev. Dr. Selwyn, the Bishop of New Zealand.

The hall was completely filled, and amongst those present were the Bishop of New Zealand, the Hon. Hen. Ashley, M.P., the Rev. Dr. Hawtrey, W. Meyrick, Esq., the Rev. Mr. Coleridge, Dr. Fergusson, the Rev. Isaac Gosset, Captain Bulkeley, Dr. Stanford, Edward Jesse, Esq., the Rev. Mr. Moore, W. Holderness, Esq., Wm. Jennings, Esq., Robert Blunt, Esq., Rev. T. Gosset, Rev. W. Chapman, Mr. Fowler, &c.

The service of plate, which cost nearly 300*l.*, consists of six pieces,—namely, a large flagon, with modelled and chased wreaths of olive, corn and passion flowers, on the body and cover, and palm branches and leaves on the body on one side, and on the other is engraved I. H. S. and the glory. In the four compartments of the foot are introduced double seraphs with clouds, and the lip is supported by the figure of an angel, the handle being richly modelled and chased to correspond, with chased cross on the cover. Two richly-chased chalices to correspond with the flagon. One large salver with shaped moulded edge, divided by bold gothic shapings, into compartments, in which are placed, alternately, wreaths and doves, with the glory, &c., in the

centre, to match the flagon. Two patens, with moulded shaped edges, on high feet, with seraphs and the glory in the centre.

The plate bears the following inscription:—"Presented to the Right Rev. Father in God, George Augustus, First Bishop of New Zealand, by the Inhabitants of the borough of New Windsor, Berkshire, England, as a mark of their high esteem, regard, and gratitude. A.D. 1841. John Banister, mayor."

J. Banister, Esq. the late mayor, rose and expressed the high gratification he experienced at the great honour which devolved upon him, as chairman of the committee for carrying out the wishes of the inhabitants, who had subscribed to purchase a communion service to be presented to their late curate, the Bishop of New Zealand. Mr. Banister then read the following address, to which was attached between 700 and 800 signatures:—

"To the Right Rev. Father in God, George Augustus Selwyn, D.D., Bishop of New Zealand.

"The inhabitants of the parish and borough of New Windsor respectfully desire to accompany the presentation to you, as the first Bishop of New Zealand, of the vessels destined for the service of the altar in the first cathedral of that English colony, with a brief expression of their gratitude for the inestimable benefits you have conferred upon them during the too short a period in which you have performed the duties of the curacy of New Windsor.

"This testimonial can very imperfectly express either the amount of our obligations, or the deep anxiety we feel not to be held as regarding them as the ordinary result of the relations in which we have been mutually placed. That your piety, your love, your benevolence, extending to all amongst whom your duties called you, are the proper attributes of the christian minister and the best ornaments of the English Church, we acknowledge with a due consciousness of the blessings which belong to our country and our times. But you have added to these demands upon our affectionate remembrance personal qualities, which are rarely exercised with such advantages. You came amongst us, a few years ago, a stranger. We had no claims upon your extraordinary exertions. You devoted yourself to the task, not only of our spiritual improvement, but of benefiting our condition in every particular that came within the sphere of your

duty. You found our parochial church encumbered with debt. You contributed the whole emoluments of your curacy for two years towards the discharge of a just demand, and your example was sufficient to raise an amount to pay a very large obligation, without litigation, and without placing unnecessary burdens upon the poorer parishioners. Your whole course amongst us has been one of disinterestedness and self-sacrifice. Bitter would be our reproach if you had quitted us without some attempt on our part to say how we appreciate these qualities, rarer than talents or learning, but associated with them, constituting that character whose immediate effects may be best traced in the welfare of a parish, but which extends its influence directly or indirectly over the whole human race. The contrast between the duties which are presented to you in the future, and those of the past, is most remarkable. You quit the office of curate, in a place over which, for centuries, the standard of the monarchy of England has waved, to become the bishop of the last-founded of England's colonies. But the power of European industry is now planted amongst the natives of those distant islands, and the Church sends forth her ministers to direct and sanctify the material knowledge of civilized life, to blend these poor tribes with those who have settled amongst them, and to raise up a mighty nation in a distant ocean. May we not, without an improper pride, anticipate that when churches rise up in every valley in New Zealand, and congregations from many a scattered parish crowd round some future bishop, they may gather in their first cathedral, and pointing to the humble offering of the good wishes of some who had known their first spiritual head in their father-land, connect our small tribute with your name, and learn that the same Christian virtues which have commanded the respect of the few may become the means of happiness, temporal and eternal, to powerful communities, whose best blessing will be that they have received, through you, and such as you, the language, the arts, and the religion of England.

"In conclusion, may we not, without presumption, add our earnest prayers, that when your holy mission shall have been in part fulfilled, you may be restored to the church in England, and exercise in your native land those apostolic functions which you now go forth, in the spirit of obedience and self-sacrifice, to perform."

At the conclusion of the reading of the address,

The Bishop of New Zealand rose, evidently much affected, and addressed the meeting.—“I am come here to-day,” said the Right Rev. Dr. Selwyn, “quite unprepared with any lengthened and laboured offering of thanks for this mark of your kindness and attention, trusting that God will enable me to express to you, at this moment, all that my heart would dictate. Should I, however, be unable to express to you what I feel in my heart, upon this occasion, for your great kindness towards me, those friends who are present, to whom I am personally known, will know that if I am now prevented from giving utterance to my sentiments as I could wish, it is to be attributed to the depth of the feelings which I experience. The occurrences of the last few days have been to me full of import, and I find great difficulty in responding to the marks of respect I have lately met with. I feel that my tongue is almost tied when I attempt to offer you my thanks. The offering which you have this day made to me shall be dedicated, with all holiness, to the service of God in a foreign land. I wish most distinctly to state, that this is that description of offering which goes nearest to my heart. It is an offering of that kind which can only be made by a christian people to a christian minister. I therefore accept of it with the greatest christian thankfulness. It reminds me that, when this earth is swallowed up, we shall again meet and sit down together at the supper of the Lamb. I pray you to accept from me my heartfelt thankfulness for the many thousand acts of kindness with which I have been blessed during my intercourse with you. May I ask, as a closing favour, to bestow upon you, for the last time, that blessing which I can now give more officially than formerly.”

The Bishop then pronounced the benediction, and the meeting shortly afterwards broke up.

RIFON CATHEDRAL.—During the last few weeks several alterations have been made in this noble edifice, especially at the entrance to the choir. The small ancient pews, which were in front of the Dean and Sub-deans' stalls, have been removed, and the choristers' sittings have been extended, so as to admit of an additional number, about to be added. The alterations so far are of a corresponding character, and the carved wood-

work, executed by Mr. Wilson, of York, is a specimen of the most beautiful workmanship. The repairs connected with the nave are at present confined to the south transept, all the stones, monuments, &c. in which are already cased up. It is supposed both the south and north transept will have to be unroofed and groined. Other very extensive repairs and improvements, we understand, are also anticipated.

WINCHESTER.—The late Rev. Dr. Nott, of Winchester, has left to the Society for Propagating the Gospel in Foreign Parts 1000*l.*, to be expended in building churches in Upper and Lower Canada; to the Benefactor's Fund of All Souls, Oxford, 500*l.*; to the County Hospital, 100*l.*; to the poor in each of his parishes, 50*l.*; to the Dean and Chapter 300*l.*, to be expended as they shall think most conducive to piety in the ornament or repair of the Cathedral Church; and, after making several bequests to his relatives and friends, the residue of his property, which will be very considerable, is given to the Dean and Chapter, and the interest to be divided among the Clergymen's widows resident in Bishop Morley's College in the Close of Winchester.

Camberwell.—This parish, after several lengthened discussions, has resolved, by a very large majority of the inhabitants assembled in vestry, to raise 20,000*l.* for the rebuilding of the parish church, which was destroyed by fire at the beginning of the year. According to the design, the church will be one of the handsomest buildings in or near London.

Christ Church, Streatham.—This church, which is calculated to arrest the attention of the passer-by, no less by the peculiarity of its structure, than by its commanding site on the brow of Brixton-hill, to the left of the road leading from the metropolis to Brighton, was consecrated on the 19th instant, by the Lord Bishop of the diocese. It is a beautiful building, capable of holding nearly 1,200 worshippers, in the Byzantine or early Christian style of architecture. It can hardly, however, be regarded as a pure specimen of that style, being rather a mixture of it with what Mr. Whewell has denominated the Transition style. It reflects the greatest credit upon the talents and taste of Mr. Wild, the architect. But the beauty of the interior is completely marred by the present position of the pulpit and read-

ing-desk in front of the communion-table—an offence, under all circumstances, against the symbolical principle upon which church architecture is based, but in this particular style of building, of such hideous monstrosity, that, earnestly as we desire to see the remaining debt of 2,000*l.* liquidated, we still hope that no sound churchman will contribute one farthing towards such an object, until they are both removed to their proper places against the two pillars, which connect the apsis with the body of the church—an arrangement which would at once add to the better effect of this otherwise exquisite temple, free its fitting up from the charge of irreverence, and increase the accommodation for the poor members of Christ's flock. We were

much pleased with the stained windows in the apse, which are executed in the present style of Christian art, after the school of Overbeck and Cornelius. We were glad also to find there was no organ; for wherever one is introduced, there is never good congregational singing. The psalmody, which was confined principally to the children of St. Ann's schools, was accordingly good, in spite of the effeminate and worldly melodies, which, with the exception, we believe, of Lord Mornington's, the best of modern chants, and of an old church tune, (we think York,) were *execrable*. The Bishop preached on the occasion, and upwards of 200*l.* was collected at the doors.—*From a Correspondent.*

CHURCHES CONSECRATED.

Cressage, near Shrewsbury....	Bishop of Lichfield.....	Oct. 19.
Nottingham	Trinity Church.....	Oct. 12.
Hebden	St. Peter.....	Oct. 27.
Stanton	St. Gabriel	{ Bishop of Norwich, for Bishop of Sarum..... } Oct. 22.
Cheddington	Ditto	Oct. 25.
Ward-end, near Birmingham..	Bishop of Lichfield	Oct. 23.
Lambeth	St. Michael	Bishop of London
Spittlegate, Grantham	St. John's	Bishop of Lincoln
Stoke Trister, Somerset.....	Bp. of Bath and Wells
Withington	St. Paul's	Oct. 21.
Willemote, Aston Cantlow.....	St. Andrew	Bishop of Worcester.... Nov. 11.

FOUNDATIONS LAID.

Manchester, St. Silas (Norman style).....	Oct. 23.
..... New Church, Granby Row (no galleries)	Oct. 26.
Southwark, St. Mary's	Nov. 17.
St. Pancras, London, All Saints	Nov. 5.
Barnston, Gt. Budworth	Nov. 8.
Bishopst, near Bristol.....	

TO CORRESPONDENTS.

"A Constant Reader" is thanked for his suggestion, which shall be acted on if possible.

ERRATA IN LAST NUMBER.

Page 321, line 26, for <i>each</i> read <i>is it</i> .
— 322, — 34, for <i>coy</i> read <i>boy</i> .
— 325, — 23, for <i>Morto</i> read <i>Morte</i> .
— — — 32, for <i>Mo</i> read <i>Ma</i> .
— — — 35, for <i>prior</i> read <i>puoi</i> .

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